KEY MEN
IN KEY POSITIONS
IN ISRAEL'S ECONOMY
WORK WITH
BANK HAPOALIM

BANK HAPOALIM BM

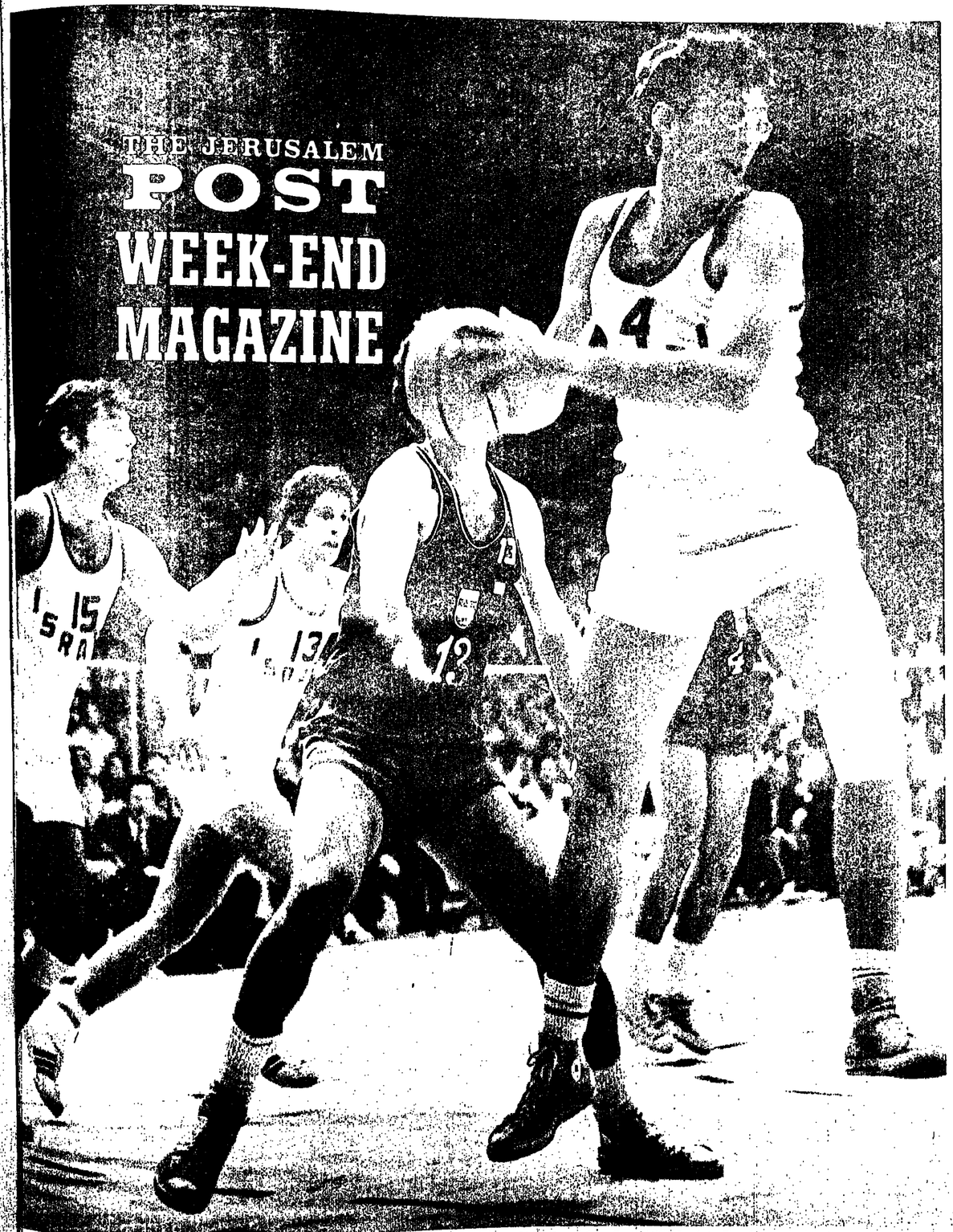
YOUR KEY TO ISRAEL

HEAD OFFICE: 50 ROTHSCHILD BLVD.,
TEL-AVIV
P.O.B. 27, TEL: 623211, TELEX: 033 612 033121
CABLES: BANKPOALIM

LONDON OFFICE: 131/133 CANNON ST.
E. C. 4. TEL: 01-626-1028

SHAHAM LEWENSOHN AYLON

THE JERUSALEM
POST
WEEK-END MAGAZINE



Israel basketball captain Tanhum Cohen-Mints (No. 4), playing his last game for the National Team, grabs a rebound from Spain's Cliff Luyk in Tuesday night's European championships preliminary game at the Holon Stadium. Rushing to the scene are Israel players Ronnie Green (15) and Itamar Marzel (13). Spain won 70-59. Israel, by virtue of its second-place finish in the four-team tourney, earned a place in the finals to be played in September in West Germany.

FRIDAY,

This seat costs you IL 25,950.

The rest of car is free.

The armchairs of the Renault 16 are deep and luxurious. They are soft cushioned. You sink into the leather upholstery. And it holds you firmly. More like the seat of a jetliner than a car.
And then there's the legroom. Space to stretch out. Room to breathe, for everyone.

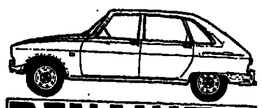
Now, what about the rest of the car?
The appointments are lavish. Starting with those marvellous seats, everything about the Renault 16 says BIG CAR. But you mustn't think of the Renault 16 as just a luxurious car. It is one of the most practical vehicles on the road today.
Normally, you will use it as a fast, roomy comfortable sedan. But suppose you have some special load to move. Take down the back seat and your luxurious Renault 16 is now a.....station wagon.
And suppose you're on a long trip and you want a real rest. Don't book into a motel. Wind down the front seats all the way and —presto — your Renault 16 is now a double bedroom. A hotel room on wheels.

The road performance has no equal.
Is the Renault 16 a fast car?
whoooooooosh. Yes. But there's more to it than that. Because it's a front-wheel drive car, there's no swaying around corners. The car holds the road like a magnet. And anti-roll bars stop the dipping and swaying that make some cars feel like boats. And there's independent suspension on all four wheels. The Renault 16 irons out bumps, makes even country tracks feel like smooth highways.

How our engines won the Monte Carlo Rally
The engine has a lion's heart. And people gasped when it took first place in the Monte Carlo Rally. And second place. And third (something that had never happened before in the history of the Rally).

We think servicing is the second most important thing.
Most important, of course, is the car itself, and the way it performs in all ways. But service has to be good. And Renault has made sure that, wherever you are in Israel, you're never more than 50 kilometres from an official authorized special service station.

Now come and take a test-drive yourself
You'll see exactly why motoring journalists from all over the world called the Renault 16 CAR OF THE YEAR. Give it a real test. Look critically at the performance and the luxurious appointments. Drive it hard over tough roads, and see how it glides over them.
If you plan on spending IL 25,950.— that's a lot of money. Make sure you get a lot of car.



RENAULT

MOISE CARASSO SONS Ltd.

TEL AVIV — 26 Rehov Rival, Tel. 33241
JERUSALEM — 4 Rehov Hess, Tel. 22191
HAIFA — Haifa Cars, Hahagana Square, Tel 524982
NATANYA — Sverdlov, 54 Rechov Herzl, Tel. 3852
BEERSHEBA — M. Taboh, 124 Rechov Hehalutz, Tel. 4533

RONALD SEGAL (author of "Crisis of India," "The Race War," "Political Africa") visited Egypt, Lebanon and Jordan earlier this year to prepare for a book he is writing about Israel. He told The Post *he "never intended to write an article such as this, with the inevitable cost of sacrificing more considerate analysis to brevity and speed." But in the short while he has been in Jerusalem and from the conversations he has had here, he has encountered an attitude to Egypt that persuaded me of the need to report some of my own impressions at once." Mr. Segal, who was born in South Africa and now lives in England, is editor of Penguin Books' African Library.*

THE NEW EGYPT

THE trouble with some Israelis, of fiercely held opinions on the Arab world, is not that they have never visited Egypt, but that they did so too long ago. What, indeed, would they say to Britons who judged Israel today, from a stay here more than a quarter of a century away? Yes, Jewish Palestine in the meantime has changed more prodigiously than perhaps any other society. But Egypt has changed, too, none the less; sufficiently, at least, to give the accounts of present-day Israelis, who were there in the early 'forties, all the sharp realism of silent films.

No, the streets of Cairo are not crowded with predatory beggars under mantles of flies while the few mountainous rich heave their way out of Groppi's to gamble fortunes away at the Gezira Club. Nor, to be sure, is Egypt an ecstasy of human brotherhood. with peasants eating cream cakes at the Nile Hilton and the children of bureaucrats taking their share of labour in the fields.

There is an elite, undeniably; as there is an elite in Britain, in Hungary, and even in Israel. In Egypt it is, partly, a new bourgeoisie, with its source in the now-thriving private sector, to which the public sector is host. The country's present industrial capacity is itself an indictment of the past. Not all the large sums of aid provided over the years by the West and the Soviet system ended up as wreckage on the battlefield. If the Cairo Fair I visited in March was more than a superb piece of stagecraft, Egypt is producing, much of it for export to the Middle East and beyond, an impressive variety of industrial goods, from motor cars and tractors, refrigerators and baths, to textiles and cosmetics, glassware and cutlery, books and toys. If the public sector provides in general the heavier items, its related infrastructure of power, transport and processed raw materials supports a private enterprise that provides the lighter ones.

* * *

WITHIN this elite, too, are the senior bureaucrats, of the civil administration and the state-run economic enterprises; the higher ranks of the army; the more successful in such professions as medicine and law; and those who hold important posts at the universities and in the mass media, especially the press.

A special word is perhaps necessary here for the Israeli experts on the "Arab mentality." I do not believe my standards of intellectual distinction to be low, and I met some of the most distinguished intellects of my experience recently in Cairo. Several of them spent years in Egyptian jails, because they affronted Nasser's Caesarian attitude to the proprieties of criticism, rather than because they represented any serious threat to his rule. But that they took the risks in the knowledge of their weakness and more, emerged from their chastisement neither rigid nor cowed, but eagerly searching for deeper explanations, new insights, this says something of their quality.

(Heykal, incidentally, protected those employed on "Al Ahram" as far as he could, intervening with Nasser on their behalf and meanwhile keeping them on his staff and continuing to pay their salaries. And they in turn, while recognizing Heykal's role as the spokesman of a social movement that they deplore, recognize also the paradox of his relationship as a great editor and a loyal patron.)

But if there is an elite such as this, Egypt belongs, in a deeper sense, to the *petit bourgeoisie* which was, with the upper peasantry, the major beneficiary of the Nasserist era. It is a complex class. There are, first, within it the large numbers of the civil bureaucracy below the summit of power and its accompanying economic prerogatives. They have been reliably estimated to total one million, and contain many, in particular those of university training, who would otherwise have confronted the regime from the streets.

Graduates have been all but automatically employed, at a starting salary of some LE17 a month; and if they are scarcely enchanted with their duties and income, they are scarcely allured by the alternative. Predictably, they are loud in their denunciation of low academic standards and eager to see the further flow from the universities reduced. Then there are the many in small-scale trading, the service industries, and the offices of the private sector: the owner-managers of shops, restaurants, cafes; taxi drivers, waitresses, guides; shorthand typists and telephonists.

The upper peasantry is not identical with this class, but is closely related to it and shares its basic aspirations. It has emerged triumphant from the expropriation of the landlords, because it has employed the mechanism of village leadership to dominate the rural sector of the Arab Socialist Union and has accordingly received a disproportionate share of state expenditure. But it is not the old landlord class writ differently. It is much larger, much less remote, much more productive and, for the while, much less a source of mass rural resentment.

Work force

OF manifest significance, too, has been the growth in the industrial work force, mainly in the public sector. There is now, as there was not in the Egypt of Farouk and the British ascendancy, a substantial population of the securely employed in modern production. If some such workers are doubtlessly very ill-housed, I myself saw street after street of new high-rise accommodation for others. And though I travelled extensively in Cairo and saw certain squalor, nowhere did I see the sort of slums that so disfigure Rio de Janeiro or Lagos, let alone Calcutta. I suspect that urban Egypt is among the better rather than the worse of the urban conditions that the Third World has to show. And if this Egypt is to be disparaged, what is to be said of the challenge that so much more backward societies must represent?

And then, of course, there is the mass of the Egyptian peasantry. I do not pretend that my visits to a few villages — or what I know of the work being done by young writers of immediate peasant background — equip me for more than precarious impressions. But these may reflect some aspect of truth. I saw no signs of acute undernourishment in Egypt. I suspect that for the vast bulk of the peasantry, the level of subsistence has changed little over the years. But the level is now sufficient at least to have absorbed several hundred thousand refugees from the Canal Zone without serious distress. And if the major share of new services, in credit and technical advice, transport and marketing, has gone to the upper peasants, some has reached further down the scale. The grinding taxation of the pre-Nasser era is no more.

I cannot say how many peasant children are being educated, and how well. But the management of "Al Ahram," in planning the future of the paper, looks to a circulation of three to four million in a few years, when the necessary literates will have reached the market. And clearly, whatever else Nasser did, he moved many peasant minds from the sense of humiliation and despair in which they had for so long been sunk. This is, like the existence of the substantial industrial work force, a factor to which power in Egypt can scarcely long afford to be blind.

For the while, however, the initiative in social pressure is coming from within the elite and from the *petit bourgeoisie*. And three main impulses are evident. There is, first, a powerful revulsion, largely promoted by the trauma of the Six Day War, from the policies of Nasser's three circles; a revulsion that emerges in an emphasis on a tight Egyptian nationalism.

"You see," said an academic and journalist of representative outlook, "we are a small country as the world goes. We must learn to behave like one. We must not project ourselves as a crucial Islamic force. We only make enemies; we recall to Black Africa an Arab past of slave-traders and conversion by conquest. We must see our Arab relationships in proportion. We poured our resources into the Yemen and Syria; for what? We cannot afford to try leading Africa. Where are the means? In our foreign policy we must not mix politics and business: Each has its own principles. We must earn influence by exporting our teachers and technicians. We will be valued as we are useful."

And as he talked, I thought, "Good heavens, his model is Israel."

The second impulse is the longing for an accommodation with the U.S. In part, of course, this appears as the one way of achieving a settlement with Israel that will restore the occupied territories. For the alternative, of a revolutionary movement that may Mao-ize the Middle East, is scarcely to the *petit bourgeois* taste. In part, also, this impulse belongs to the dream of balancing the Soviet presence with an American one, so that Egypt may enjoy a more profitable room for manoeuvre. And in part, this springs from the predictable association of Israel's technological superiority with the technological superiority of the U.S. over the Soviet system. But, above all, it seems to me, this is a manifestation of the colonial psyche, to which no amount of Soviet solace or subsidy can compensate for the disapproval of the West.

(Nasser always dressed in London-styled suits, with a scrupulously decorative white handkerchief in the breast pocket. And as the young play croquet today on the lawns of the Gezira Club, they are watched by women proudly wearing Marks and Spencer twin sets).

* * *

THIS impulse is related to a third, which is perhaps the most powerful: the desire for the delights of Western consumption. America is the overriding vision: not the America of social disintegration, with drug traffic in the schools, the soaring crime rate, the chaotic cities, the stubborn increase in moral and material pollution; but the America of skyscrapers and computers, freeways and supermarkets, kitchen gadgets and clothes in the latest styles. (The old West has its own appeal; for those who feel themselves able to despise vulgarity.) But then, this is far from an Egyptian phenomenon. The American trap has its victims from Moscow to Tel Aviv.

Sharpening appetites

The Egyptian regime has already bent to this impulse. The difference between what I saw in Cairo shops six weeks ago, and what there had been to see in 1964, was startling. And as in Hungary, the buying off of political disquiet in the market place is fast sharpening the appetite it feeds. Egypt is not for those with the initiative and means to exploit the opportunities, a sealed-off society. There is a significant measure of travel to Beirut and beyond. The numbers involved may not be large, in terms of the total population; but the total population is not as articulate as are the numbers involved.

* * *

SUCH were my impressions during my visit. And it seemed to me at the time that this rising social pressure was likely to produce a corresponding shift in the character of the regime.

But then, no less should have been clear to anyone who followed the unfolding of Heykal's thought in "Al Ahram" and listened to the response of minor civil servants and their counterparts in the private sector of the economy. The debate over recognizing the military realities in the Middle East and setting out to "neutralise" America was, like the subsequent conflict over establishing a quasi-federal relationship with Syria and Libya, the occasion for testing the articulate reaction to an overall shift in policy and the personnel of power.

(Paradoxically, the projected relationship with Syria and Libya should be seen as an affirmation rather than a denial of the emphasis on Egyptian nationalism. Even leaving aside the possibilities that the venture is a ploy to increase pressure on the U.S., this is clearly no liaison of pan-Arab passion. It is a marriage of convenience, by which the Libyan and Syrian regimes each hope to advance their social status, while Egypt gets its hands on the dollars in the Libyan dowry, and enjoys some control over the Syrian disposition for adventure. Certainly the Islamic reversionism of the Libyan regime is no mean support in the movement of the dominant social impulse in Egypt against its antagonists on the left. Which is not to say, of course, that the marriage of convenience will long survive the inconveniences of the bed.)

To speculate on the character of Soviet involvement in Egyptian events is looking for trouble. But several factors suggest themselves. The Soviet rulers have accommodated themselves comfortably enough in the past to the ill treatment of the old left in Egypt. They have sought, above all, for a regime there that was sufficiently predictable and safe in the source of its support. The Soviet relationship to the Egyptian economy is such as to make any serious risk to Soviet influence unlikely. Will the United States buy the Egyptian citrus crops; or take over all the financial burdens of aid; or constitute a sufficiently secure supplier of arms? The Soviet bureaucracy might find a lessening of responsibility not unwelcome. Soviet economic resources have other demands upon them: the price of Polish stability, for instance; the need to invest enormous sums in reaching towards the American lead in computer technology; the pressure for rising standards of consumption within the Soviet Union.

And, not least, a Great Power allows at its peril an instability on two fronts at once. China may well be considered the priority, now that the border issue seems so intractable, and a new relationship between the U.S. and China has emerged as all too real a possibility. The tone of the Soviet press testifies to the alarm within the bureaucracy. A meeting of American and Soviet minds in the Middle East has its obvious attractions.

All this is not a bad basis for a state-to-state settlement between Israel and Egypt; however measured the approach might be. But whether the accommodation of the two nationalisms will not open new social issues, more searching for both, in the very process of closing old ones, *that*, as the lady said to the bishop, is another story.

Bangla Desh: men, no guns

The Editor of the "India Express," Mr. Frank Moraes, recently spent a week on the East Bengal-Indian border and inside Bangla Desh. He had few contacts with the politicians, but most of his time was spent with the Mukti Fauj, the liberation forces operating in Bangla Desh: "Soldiers are always more exhilarating than politicians," says Mr. Moraes, one of India's best-known journalists. This is a condensation of a series of five articles published in the "Express" early this month.

THE liberation forces of Bangla Desh have neither artillery, tanks nor aircraft, naval support nor riverine armoured speed boats. Having spent some time with them in their training camps, in various outposts and in their advanced forward positions on the perimeter of the front line, one was able to assess something of their resources and limitations in men and equipment.

They do not lack manpower. Hundreds of students are rallying to enlist. At training camps, one encountered a miscellaneous cross-section of volunteers — in the army lingo, composed of odds and sods, some attired in khaki, others in lungis and banians. Here were tinker, tailor, baker and candle-stick maker. They were young and enthusiastic. They included peasants, labourers, rickshaw pullers, mechanics, shopkeepers and clerks.

Lack of arms

"We have enough volunteers," a Mukti Fauj commander explained. "We can afford to be selective. For the present we are giving priority to college students. They have the background and learn more easily and quickly. We plan to give them a month's training. After that we give them their battle inoculation. We have the men but we haven't the guns."

Because of lack of equipment the Mukti Fauj is not able to absorb as many volunteers as are available. Nor, for the same reason, can they put into battle the manpower willing to fight along with the liberation forces. The hard core of military resistance is provided by the Bengali officers and men of the former East Bengal Regiment (EBR) and the East Pakistan Rifles (EPR). Both these units were preponderatingly under the command of West Pakistani officers. The personnel of the EPR, which initially consisted of around 15,000 men, was 40 per cent non-Bengali. Two battalions of the EBR were virtually disarmed and immobilised by the night of March 25. About half the personnel of the EPR were similarly disarmed or liquidated.

This left the Mukti Fauj, which came into being after the butchery of March 25, with about 8,000 men of the EPR and around 1,500 of the EBR. The police, overwhelmingly Bengali, who supplement the hard core, number about 50,000 but they have no military training and only less than 8,000 are equipped with rifles. Also assisting the liberation forces are the *mujahids* (a sort of home guard) and the *ansars*, a crowd of irregulars, who at the most could be described as an auxiliary police force. Between them the *mujahids* and the *ansars* have about 4,000 rifles.

Chinese weapons

This gives the entire Mukti Fauj a grand total of around 20,000 rifles, largely of World War II vintage. In addition they have a modicum of mortars, grenades, machineguns, stens and submachineguns. Quite a number of the officers and some of the men have Chinese weapons. They spoke highly of their calibre, regarding them as superior for their purposes to matching Western weapons. This was endorsed by a West Pakistani major whom I met, along with some West Pakistani officers held in custody somewhere on the eastern border.

* * *

THE rains have come in East Bengal, but the real monsoon is still a month away. Between June and October the deluge descends in an almost ceaseless cascade. At the height of the rains some 40 to 45 per cent of the area of Bangla Desh is under water.

The big question is to whose assistance will nature come in the unequal war now being waged between men and men. East Bengal is criss-crossed by a network of rivers and small waterways which, joining the mainstreams of the Brahmaputra, Ganga and Meghna, spill out into the Bay of Bengal. The Brahmaputra roughly bisects Bangla Desh. From the west the Ganga flows to join it near Rajbari. The Meghna comes from the east to mingle its waters with the Brahmaputra a little above Chandpur.

Advent of monsoon

With the advent of the monsoon both sides are preparing to readjust and consolidate their positions. The rains will call for offensive-defensive operations on a different pattern and scale from that prevailing in the dry weather. Who will benefit by the change is frankly a matter of discussion and dispute. One listened to various disputatious arguments bandied on all sides into the late watches of the night. The Pakistanis, argued some Bengalis, could ruthlessly commander the country craft plying the waterways and thereby immobilise the liberation forces' communications and traffic during the rains. Others, the majority, were not so pessimistic.

"It's admittedly a matter of logistics," said one Mukti Fauj commander. "But it's also a matter of mathematics. There are over 50,000 country craft and fishing boats plying our waterways. To commandeer them the Pakistanis would need 50,000 boatmen, and boatmen who know our rivers in order to ply their craft. We are aware that our Moslem brethren, the Turks, have given the Pakistanis the so-called ISPW armoured speed boats or gunboats with landing equipment to operate on the rivers during the monsoon. The enemy (which is the term the Bangla Desh fighters use for the West Pakistanis) are also deploying for military purposes the comparatively sophisticated landing craft provided by the Americans for civilian purposes after the recent cyclone. These have also been mounted with machineguns."

He went on to say, supported and supplemented by many vociferous voices, that the Bengalis were more at home in water than on land.

Youths on their way to volunteer for the Mukti Fauj demonstrate how they'll use their improvised "spears" made from cricket stumps.

"Let them commandeer our boats," said a young liberation forces officer. "We, Bengalis, will commandeer our swimmers. Our natural element is water more than land. But we also know our own land better than they do. We know our terrain and our weather."

He went on to say that river water is a slow and treacherous means of communication. Ambushes are comparatively easy. The Mukti Fauj had its own type of indigenous frogmen. Given the appropriate counter-missile they could blow holes into the Turkish armoured speedboats and send them to hell and perdition.

Emotive flame

Piecing together the story from various sources one realised that when Pakistan General Tikka Khan struck, the Mukti Fauj, then not in being even amorphously, had neither planning, control, direction, communication, coordination nor organisation. Dacca lit an emotive flame. The sheer horror of the happenings there and in other urban centres sent the unorganised Bangla Desh forces careering bald-headed for the cities and towns. They shouldn't have done that," said a military veteran of World War II. "They should have concentrated on Chittagong port, on the airports, the radio stations, the water installations and power plants. They should initially have tried to seize the means of communication and control."

More easily said than done. One could not altogether blame these young Bengali warriors, more exuberant than any other race in the sub-continent. But they have learned and are learning from their mistakes. For all their natural exuberance one discovered as one talked to them that their cerebral processes are capable of the most cool, calm, cold-blooded calculation and thought. They are willing to reassess and reorganise their thinking and tactics. They are willing to learn from their mistakes.

The first phase of the war, fought largely in the cities and towns, finished roughly at the end of the first week of April with the Pakistani forces establishing their foothold in Chittagong. Elsewhere the Mukti Fauj's frontal attacks on the cities and towns, though causing a measure of harassment, were repulsed. The Pakistani forces did not initially venture into the countryside where over large areas the writ of the Mukti Fauj ran. "The people and the terrain," a member of the liberation forces remarked, "are with us. The enemy is in hostile territory surrounded by a hostile population."

But God, or perhaps the Devil, is ultimately on the side of the big battalions. For purposes of political prestige and military necessity the Pakistanis had to extend their urban footholds to the rural perimeters of Bangla Desh. They had to show the flag and strike terror in the hearts of the rural population. They had to pretend to the world that Bangla Desh was under their iron heel.

Future plans

It isn't. Within a month as the monsoon bursts in its full fury the Pakistanis will have to withdraw from the hinterland to their urban pads. But equipped with armed speed craft and motorised patrol boats they obviously calculate on commanding the outer reaches of Bangla Desh's rivers and waterways. The Mukti Fauj commanders are aware of this, and their plans are geared to meet this eventuality.

The rains will bring problems to both sides. With the monsoon, the mouth of the Ganga which runs roughly from the Sunderbans to Chittagong on the Karnaphuli river, will be a mucky marshy flatland not unlike the delta of the Mississippi, with marshland separated by rivulets. The Pakistani forces will have to pull out from the hinterland broasting the Bay of Bengal and entrench themselves once more in the towns and cities. Between the monsoon months of June and October the Mukti Fauj will similarly have to alter their strategy to guerrilla harassment, ambush and sabotage.

Whether in this crucial period the liberation forces will be able

(Continued on next page)

A brief moment of triumph early in April, as Bangla Desh troops march through the streets of Jessore. They were driven from the town soon after by a Pakistani counter-attack.

An 'African' solution

Over 100 foreign journalists were invited to President Felix Houphouet-Boigny's press conference, at which the Ivory Coast leader outlined his plan for peace overtures to the South African apartheid regime. In the first of a series of articles on his visit there, The Post's David Kriwine reports that the President's stand is based on his belief in the future of Black Africa.

IT is natural to hate your enemies; but Felix Houphouet-Boigny, President of the Ivory Coast, thinks Africans should be above that. The occasion was his momentous call for establishing relations with South Africa. "Il faut nous dépasser — we must sacrifice our self-esteem, we must sublimate our instinctive feelings," he declared, in words that electrified his audience of 126 foreign journalists, assembled in the Chamber of Deputies at Abidjan on April 28.

We had filed in past a brass-helmeted guard of honour, who were attired in the national colours of green, white and orange. The entire Cabinet took their places on the dais behind the President, who entered at exactly the appointed hour of 9 a.m. Small, trim, brimming with humour and speaking elegant French, he handled with consummate statesmanship the welter of questions shot at him from the floor. The press conference lasted five solid hours.

His message was at once visionary and practical — yet unlikely to find acceptance among a majority of African States. Houphouet-Boigny advocates extending the hand of peace to white South Africa, despite the barrier created by apartheid.

It is a view that would be too sophisticated for the politics of Europe. He can only advance it among his own people because they have not yet been overtaken by the tub-thumping demagogy which is the underside of democratic life in the West. The Ivory Coast is, he cheerfully concedes, a benevolent despotism, with one party — his party.

Yet he will not address himself to bilateral negotiations with South Africa: he wants all-Africa to decide, to act in unison. For he believes in Africa, first and foremost. Nor are the African Governments narrow in their exigencies. A resolution taken at a conference in Lusaka last year stated: "We consider that all persons who have made their homes in the countries of Africa are Africans, whatever the colour of their skins." But they could not swallow apartheid.

Houphouët-Boigny, a qualified medical practitioner, sees the obsession with apartheid as an illness among the whites, that must be treated by humane methods. He appears to dismiss the whole painful matter rather lightly. The reason, it seems to me, is that he is so confident about the future of Black Africa. He looks upon the recalcitrance of the small white community at the southern tip of the Continent as a marginal problem. That same confidence makes him able quite fearlessly to recognise the weakness of the black powers today.

He gently mocks the economic blockade of the Springboks, voted at Lusaka. He points out that if war broke out with the South Africans, "We would be on our own. Have no illusions: white will not fight against white. None of these Governments would support us, except perhaps by selling us arms at exorbitant prices."

More than that: he does not believe in war. He opposes non-alignment, which means alignment with Red China. He advocates instead a real neutrality, "like that of Switzerland." His ideals are peace, and African unity. "We should become like Canada, a nation with two languages, English and French." (Mr. James Dennis, President of the Liberian Press Club, told me that in his view all Africans should learn *three* languages: English, French and Swahili.)

Beyond that fervent creed of peace and unity Houphouet-Boigny is a pragmatist. He has a profound mistrust of political ideologies and slogans. "Brothers kill each other in Vietnam, because those in the North are Communists, those in the South are not. That is what I want to avoid in Africa." He sees the same clash in Spain during the civil war, in the Middle East today — wherever two sides will not sit down and negotiate co-existence without prior conditions.

President Felix Houphouet-Boigny

He rebuked a Brazilian questioner: "If your country is backward compared with the United States though you come from the same European stock, it is because you are riddled with civil strife."

As to Pretoria, he urges a positive response to their offer of a dialogue. Let us establish diplomatic relations with them, he says. Then we can talk, and persuade them to be Africans with us. Once their hotels and public places are full of foreign black-skinned diplomats, how will they be able to keep out the black-skinned South Africans? he concludes:

He concludes:

"The whites in South Africa made their home in our continent. We accept them as brothers; but they must behave as brothers. They must think as Africans, not as outsiders. There are signs that the new generation of young white South Africans may be ready to stretch out their hand to young black Africans."

BANGLA DESH

(Continued from previous page)

to reinforce their shrinking stock of arms and offensive weapons is the big question. In their case replenishment depends largely on capture of arms and ammunition from the enemy. Outside the Chinese weapons they have, their arms are largely of a vintage era. Yet I believe that if the Mukti Fauj are able to last out until October it will be the long-term factors, primarily economic but also administrative which will decide the ultimate issue.

Time is on the side of the East Bengalis and not of the west Pakistanis. The longer the Mukti Fauj can keep the military battle going the brighter and better are the chances of Bangla Desh's political survival. Some of their leaders are admittedly too starry-eyed and talk in terms of securing artillery, tanks and planes to counteract the Pakistani advantage. However, they are realistic enough when it comes down to brass-tacks. Obviously they cannot counter artillery with artillery, and planes with planes. As is widely known, there are such things as anti-tank and anti-aircraft missiles, some of which even at a highly sophisticated level can be operated by one man. The Vietcong are doing this in Vietnam. These types of missiles, operable by one man are available from Yugoslavia or Czechoslovakia, either through intermediaries or by outright purchase.

If Bangla Desh is able to hold out for another six months against West Pakistan it might prove to be, as Spain proved to be against Napoleon, "a running sore." In attempting to steamroller East Bengal to Islamabad's will, General Yahya Khan has taken on three big jobs. He must firstly keep that region under military control. Simultaneously he must keep its economy going. And thirdly he must ensure that the civil administration runs with comparative smoothness. Has he the cooperation and the personnel to keep these three glass balls simultaneously in the air without letting one or two or all three crash separately or simultaneously to the floor?

Such civil administration as exists in East Bengal is kept going at the point of the gun. It is no easy thing, even with an influx of West Pakistan officials, to keep the administration going in a region Bengali-tongued and Bengali-minded. The war with East Bengal is costing Islamabad one crore of rupees a day. The chances are that the expenditure graph will soar, not dip. Bangla Desh, the economic milch cow of Pakistan, with its foreign exchange offerings of jute and tea, has run dry. East Bengal depends for its sustenance on two million tons of imported rice annually.

"As the present situation exists," said an East Bengali, "there will be starvation here within two months. There could be a famine within three months. Pakistan might be able to wage a war. But can she fight on two fronts simultaneously — militarily against us, and economically against herself?"

To the end

AT a Mukti Fauj outpost somewhere in Bangla Desh we found ourselves with a group of young officers and volunteers. Despite the tension in the atmosphere they were cheerful and relaxed. "We've got to see this thing through to the end," one of them remarked. "For us it's a point of no return." Whoever else a compromise settlement might benefit they realised it would not benefit them. As soldiers turned rebels they would probably be shot out of hand. There was no turning back for them.

They amused themselves by detailing some of the Pakistani broadcasts they had heard. One of the broadcasts had called upon all army men to "come and collect your two months' back pay." They hooted with laughter.

Among them was a young planter recently returned from Harvard. The volunteers included two brothers in khaki carrying rifles. They were 22 and 19, one a student of medicine and the other an engineering student from Dacca University. "They've joined us," said a major, "with the blessings of their parents. They are their only two sons."

We talked of the war in Bangla Desh, and of the problems and priorities which beset the liberation forces. "Do you think," asked one of them, "that there is any Chinese masterminding of this business against us?" I replied frankly that I did not think so, and that the savage onslaught launched by the West Pakistanis looked as if it were a collective decision made by the army hawks with the connivance and approval of the political and business hawks of the Establishment.

"Why do you see a Chinese hand in it?" I asked.

They explained that the process of ruthless liquidation of the intellectuals, of the young and of other non-conformist elements was very Chinese. Mao's men had done it within China and also in Tibet. The end objective was to create a vacuum of leadership in the ranks of the opposition. They cited other parallels. The Chinese Communists were trying to colonise Tibet with Han settlers. The West Pakistanis were trying to do the same by encouraging the influx of Biharis and other Muslims from Assam and Uttar Pradesh into Bangla Desh.

There was talk of Islamabad planning to trisect East Bengal into three provinces like Caesar's Gaul. One heard reports of the Old East Bengal Regiment being reconstructed with Biharis and Punjabis. More recently there have been stories of Chinese advisers moving with Pakistanis in Dacca and on the border.

Many among the liberation fighters expressed a fear that at some stage the pro-Bhashani elements might take over from the present pro-Mujib supporters. They reckoned that with the great surge of enthusiasm among the young there was a danger of a large number of Naxalites and extreme leftists infiltrating into the volunteer ranks. However, at more senior echelons this fear was discounted. It was pointed out that the Communists had tried to steal the Congress thunder when independence drew near. But the Reds were not able to seize power when freedom came. Whether the situation in Bangla Desh today is on all fours with that which prevailed before India's independence is problematic. There are more imponderables today.

Familiar ground

Some of the territory I covered was familiar ground. Nearly thirty years ago as a war correspondent I had stayed in Comilla, then the headquarters of Slim's Fourteenth Army, and often flown through Agartala on my way to Imphal and the northern frontiers. A different war was now in progress. It was also a different world. The ubiquitous presence of Mao Tse-tung was very much in evidence with Nazalite graffiti adorning the walls of public buildings and tenements which one passed as one rode in a jeep through Agartala and to the border towns.

Some of the terrain of Bangla Desh with its emerald green paddy fields and palms, its rivulets and ponds is reminiscent of Kerala. It seemed strangely incongruous in these placid surroundings to hear almost every night the clump of mortars and the stutter of machine-guns. But we had no real excitement until we ran into an exchange of machine-gun fire opposite Birbir Bazar, which lies on the outskirts of Comilla.

Accompanied by a former Bengali revolutionary who had spent eleven years as a terrorist in British jails we decided to visit another Mukti Fauj outpost on the Comilla front. The commander there asked us if we would care to accompany him and some of his men to the front-line on the liberation forces perimeter. They had two machine-gun posts and a fair number of infantry soldiers. The Pakistani machine-gun posts and bunkers were opposite them, separated by some 500 or 600 yards.

We had to walk some two miles before we came to the bunkers making a detour behind some hillocks and mounds as we approached them. There was a burst of firing as we came near. "Whose fire is that?" I asked. "Ours," said the commander. "Our chaps must have seen something move and opened fire." By the time we came in sight of the Mukti Fauj bunkers the Pakistanis had begun to fire. There was an open space of about thirty yards to the bunkers. "Duck your head and run," said the commander. We ducked our heads and ran. I had done this sort of thing in Burma thirty years ago. But *anno domini* has a habit of cramping one's style. To bend double and run is no gimmick for an elderly man.

Our member in which we crouched lay next to one of the machine-gun emplacements. The Pakistani bullets sailed way above our heads. After a time their fire concentrated on the Mukti Fauj machine-gun post and grew more intense. The commander decided to move us to a safer place behind a high mound. This entailed another "duck and run" in the open over another 20 yards.

Hideout

By then I confess I had enough of these heroics. After a while both sides called a halt to their firing. But the commander thought it prudent that we should stay in our shelter for some time. "The Paks have a habit of following their fireworks with mortars," he said. But they didn't.

We emerged from our hideout, and again, making various detours up-hill and down dale, came out into the fields. Excitement grew again as we heard the drone from the direction of Comilla, of a plane, and saw it coming, but while still some distance from us, it turned to fly in another direction.

I have never felt so utterly exhausted.

"This is my last war," I said.

CLEVER ANWAR

By Ephraim Kishon

WHEN he stepped into Gamal's shoes he contorted us with laughter. What could one expect from such a swarthy personality, we said to ourselves, what could a politician do who had such a marked squint and a first name which looked like a truncated month: Anwar? At the time we did not realize that the stupidity shining in his eyes is calculated down to the last *gaucherie*, that because of this he convinced his colleagues to elect him President. The moment he sat down in the "Rais'" chair his eyes straightened out miraculously, and ever since he keeps surprising us with his nimble footwork.

It's high time we acknowledge a fact of life: Anwar is as smart as the Rabbi of Lvov and frightfully efficient. The other day he fired half his government, before long he'll install a completely new engine. And he has also got an extremely good looking wife at home.

Anwar is wise to the secret that there is no need to fight the Israelis: time, the Americans and the income tax will do the job. Anwar is also a highly skilled bird trainer: for the hawks, all his mouthings about peace are only tactics for preparing war, for the doves his sabre rattling is simply a trick for speeding peace. He is a nice mixture of Abba Eban and Menahem Begin with a dash of Yeshayahu, M.K. He builds socialism basing himself on the Koran, talks of civil rights and in the same breath praises the Soviet Union, squints in three directions at the same time and plays the fiddle. And his wife is such a smasher, but we mentioned that before.

Personally we started respecting Anwar early last February, when he won over for the first time all the world's flexible minds with his liberal declaration:

"All right, we're willing to open the Canal, provided the Jews undertake to withdraw to the old borders . . . !"

This was as if we had said to the Egyptians: "OK, we are ready to hold on to United Jerusalem, provided we can keep Sharm el Sheikh . . . !"

So help me, there is something in Anwar. Isn't he by any chance of Jewish origin?

Because his wife is. It is said that he is the only man in the area Sisco is afraid of. Their last talk in Cairo went like this:

Anwar: The Egyptian people is fully prepared for war, sir. Our army is ready to cross the Canal tomorrow with all the heavy equipment, and I can promise you that within three days not a trace of it will be left.

Sisco: I beg your pardon?

Anwar: Yes, yes, this time the Zionists will give us such a beating that the Russians will have to intervene with full military might in order to save us, you can bet your last shirt on that. So I'm ask you, are you ready for a nuclear confrontation with Russia?

Sisco: Wait a minute, that's not certain. You might win.

Anwar: You think we'll make such a fatal blunder, sir? We'll suffer such a defeat that even our grandchildren won't get over it! You'd better surrender without fuss...

And thus the State Department had to raise its hands. And our animal instinct tells us that the Russians too are nowadays on the verge of an interim nervous breakdown, and for the very same reason. You can't do a thing against such flexibility. Our Anwar has more brains than all the Revolutionary Council officers together, with Arafat thrown in as a bonus. We, his sworn enemies, take off Rogers' hat to him. After all, it is no fun to play all the time against beginners. A matched opponent gives one much more pleasure, right? He is simply gifted, that man Anwar, he's the Egyptian Golda, and just as much of a man as she is.

Translated by Yochanan Goldman by arrangement with Ma'ariv

The flowers of Jerusalem

TORA AND FLORA

AT a meeting at which I was present some time ago a proposal was put forward in favour of the publication of a book on the flowers of Jerusalem which would be distributed on certain occasions to schoolchildren. The sponsor of the proposal put forward, among his arguments, that it would act as a bond between the biblical past and the present. He was somewhat taken aback when I told him that there was hardly a flower, cultivated or wild, in the Jerusalem area, or in fact in Israel as a whole, which is mentioned in the Bible. His reply "But they must have grown in biblical times; they have not been imported" was hardly to the point.

The fact is that, strangely enough, flowers are hardly mentioned by name in the Bible. It is only in the Song of Songs that they come in for mention, and that mention is sparse in comparison with the profusion of other plants mentioned in this little book. In point of fact there are only two or three flowers mentioned there. "Two or three" is exact. Most commentators regard the word *nitzanim* in 2.12, in the verse "the nitzanim appear on the earth" as a general name for flowers as a whole. Ayelet HaShacher Ha-Reubeni, however, takes it to refer to a specific flower, the anemone, if I am not mistaken. She connects the word with the name of the month Nissan and claims that the *nitsan* is so called because it is the characteristic flower of the month. The other two have become proverbial. They are the *havatzelet* and the *shoshanah*, which are both mentioned in 2.1 and which, in the rendering of the A.V. have become proverbial as the "rose of Sharon" and the "lily of the valley." Although there is a general consensus that the *shoshanah* is the lily, opinions differ widely as to the true identification of the *havatzelet*. Remarkably enough both the Septuagint and the Rabbis are of the opinion that both flowers are identical. The former renders both by the Greek word *Krinon* while in the Midrash, R. Judah states "Is it not the *havatzelet* which is identical with the *shoshanah*?" When small it is called the former and when fully grown, the *shoshanah* (Canticles Rabba 2.5).

It has been indentified with the narcissus (so the Targum) but modern opinion does not agree. The father of biblical botany, Loeuw, suggested that the word is a combination of *hatzi* and *batzal*, i.e. "half onion," "a split bulb" and identified it with the colchioum, but it is generally agreed that it is connected with *batzal* (batzelet), a bulb, and the NEB renders it asphodel, which grows wild in the hills of Judea.

The lily, by the way, is mentioned no less than five times in the Song of Songs.

L. I. RABINOWITZ

A DREAM OF PANTHERS

By LEA BEN DOR

"SO you see the Panthers are real; they aren't just an invention of the press," said a sympathiser in a radio discussion of the Panther riot on Wednesday evening.

They are real. But they are not black, and "Panther" is no more than wishful thinking. The ones I have met, or seen, are mostly undersized, even rather underfed looking. They are no match for husky policemen, with or without batons. The grievance of many, after all, started with the fact that they were rejected by the army. Their school attendance was sketchy in most cases. Some were ill, others were caught out in petty crimes and drifted into delinquency; for others, hashish provided solace against the hardships of poverty.

Their battle-cry, not very loud but increasingly persistent, has been "discrimination." Who runs the country, who has the good jobs? The Ashkenazim. Who lives in overcrowded housing, who does the poorly paid work? The children of the Oriental families. The answer seems close to hand and has long lurked around the corner.

Except that it is just not true and those of the Panthers who think about their situation— and not a few of them do — know that is so. The Black Panthers of Detroit or Chicago had no difficulty in pinning down the exact points at which there is discrimination. Their namesakes in Jerusalem have now been able to claim a specific grievance, which is that immigrants of today get incomparably better housing than their parents did in the early years of the state. But other young Israelis, or old Israelis for that matter, do not get cheap housing any more than do the Panthers.

Deep frustration

What has really emerged is a terribly deep sense of frustration that here they are, an Israel-born generation, and little better equipped for a competitive society than their fathers were in the confusing years after their arrival here; less well off possibly than their grandfathers, who suffered varying degrees of discrimination in Arab countries but had learnt how to live in that world. It is worse than discrimination: it is failure.

Little is heard today of A.D. Gordon and the healing dignity of manual labour, except in kibbutzim that still constitute isolated communities, and it was always a concept that could appeal only to those who had a choice in the matter. There is unskilled work to be had, but its acceptance has become more difficult in a place like Jerusalem where the shortage of manual labour has been solved by Arabs from East Jerusalem and beyond. The Panther's relationship to an Arab fellow-worker is likely to be both closer and far more problematical than that of a European Jew, rather as European Jews who lived through the Holocaust find contacts with today's Germans more difficult than does a Yemenite or a South American.

The Panthers are kids who not only know that they have not got a proper job now, a job with what they call "status," but that they are never going to have one, because they have neither the training nor the habit of work; that not only do they still have to share a bed with another brother in a cramped flat full of squabbling people, but that they are never going to be able to get a proper home of their own, or not the way things are at the moment.

Casual jobs provide enough money for a few jazzy clothes and the cinema. But for marriage and a home? Nor is the situation made any easier by the fact that plenty of boys of their own communities have made good, learnt a trade, carried on with it in the army, became foremen in a factory; sweated their way through high school, to head a department in the post office; or struggled into university and escaped altogether into a different world.

Original trouble

THE Panthers blame others for their troubles, and they are right. The basic, original trouble was not discrimination, but the lack of it. All over the the Western world, but specifically in Eastern Europe, the Jews have been mobile. They have escaped persecution and, scarcely arrived in their new country, fought for security. Fathers in factories pushed their children through school and into university, to arm them with knowledge, to make them secure. Nobody really gave much thought to whether the large and disorganized families from Arab countries who arrived here after 1948 were equally ready to pull themselves up by their own bootstraps.

The remnants from the camps in Europe made this effort. In the Orient, fathers take precedence over sons, they do not slave and scrape to send them to college. In any case a small family is no credit to anyone, there was never enough room for the large families in the small flats we provided, and the children drifted out into the street and fell behind at school. In the early years of the state, with a small population and mass immigration, there was a simplistic assumption that merely being in Israel, where a school was provided, would create equal learning conditions for the ten children of an illiterate and the two of a professor. Belatedly, an attempt was made to even things up with long school days in some of the schools, with extra tuition, special classes in summer and easier admission to high school. But only lucky ones, or the capable ones, escaped the trap of overcrowding, which prevented children from making use of the education they were offered.

* * *

IF there is one single thing we could do to reduce the gap between those who can make a living and those who see nothing but odd jobs in their future it is to provide public housing for rent, quickly, on an emergency basis, like we build armies or roads or industries. The fact that a man cannot get a place to live without a down payment that is astronomical for the unskilled labourer is destructive of his sense of independence and self-confidence. If flats are rented, a man can move to a new job, an unproductive factory can be closed down, older couples can move to a smaller flat when the children have grown up. Flats that must be bought become straitjackets.

Not political movement

Today the Panthers are not a political movement but a group that has banded together, more or less, in the hope of getting unspecified satisfaction for the fact they are not equipped to get anywhere, even into the army.

A new group similar to the Panthers — and obviously modelled after them — demonstrated Wednesday in Tel Aviv's Kfar Shalem. Calling themselves the "Black Jewish Lions," they protested against poor housing.

(Israel Sun)

They are already split on whether they should press the issue of "discrimination" or poverty.

They are equally split on whether to accept political and financial help from the left-wing groups, Matzpen and Siah. Some money is handy for any organization, but these donors are the privileged, students, professors even, very few of them of Oriental background. The Panthers may seek to be a revolutionary group, but most have no left-wing ideology, nor socialist or Maoist, that is for intellectuals. Their would-be friends put out stencilled broadsheets signed "Solidarity Committee for the Black Panthers," because the Panthers do not want to be identified with any of the existing political groups. Perhaps the Panthers have a healthy suspicion that their wealthier friends are only enjoying the pleasures of slumming. The friendship is one-sided.

As a group looking for help the Panthers have made many mistakes. The name itself, borrowed from a bitterly anti-Semitic organization, is an affront. Their first target seemed to be immigrants from Russia who have themselves barely escaped from danger and genuine discrimination — but they hurried to the Wall now to tell the demonstrators there that this is not what they meant. Their next target, in Tuesday's demonstration, was the police, the great majority of which consists of the sons of other Oriental immigrants whose living conditions are removed a bare half step, if that much, from that of the Panthers themselves. Fighting the police is the fashion in America, it seeps in like pop music and nudity.

Because of their real grievances, the Panthers in fact received a great deal of public interest and attention. One result is that they have developed a hunger for continuous publicity and excitement. Talking to the press and ringing up the police has the missing "status." Can you feel equally important talking about job training?

They are going to have to struggle hard for their identity, or else they will be swallowed up by busy leftists looking for a cause, or anyone ill-disposed towards Israel. Even flats are easier to conjure up out of nothing than the dream of status that hides in the name "Panthers."

A MASTER STORYTELLER'S RELEVANT REMEMBRANCES

By Helga Dudman
Jerusalem Post Reporter

WHEN the absorbed audience is equally mixed between Arabs and Jews, and the speaker is Eliahu Sasson, one of the country's best story-tellers, the vignettes that emerge can be exceptionally vivid.

Mr. Sasson, the veteran diplomat and former Minister of Posts (born in Damascus in 1902 and a product of Arab education) was speaking last week at a meeting in a private home to members of "Bnei Brit Shem," organized four years ago to provide a framework through which Arabs and Jews can get to know something about each other. There were about 25 Arabs — from nearby and not-so near villages, from Jaffa, and including many teachers and professionals. There was an equal number of Jews — including many sabras who had grown up in the days when having Arab neighbours was fairly general. The place was an elegant North Tel Aviv villa, and the *hors d'oeuvres* were delicious.

Mr. Sasson, who had come from Jerusalem for the event, has charmed audiences with his broadcast reminiscences; I myself have heard a few before, but they are just as good after the first hearing. Mrs. Sasson, dignified and attractive, has certainly heard them all before; she provided a few pertinent interjections of her own.

Jerusalem

Here, for instance, is the issue of the internationalization of Jerusalem, once again a topic in the news. But for this Middle East tale the time is 1949, during one of the few U.N. sessions that took place in Paris. The place is the Bristol Hotel, where the Arab delegations were staying. Mr. Sasson was meeting the Prime Minister of Lebanon, Riad e-Solh, one of the most extreme nationalists, among the Arab leaders, at the latter's hotel. The two were, of course, not supposed to be meeting.

Riad e-Solh: "I am a Moslem and a Nationalist. When the issue of the internationalization of Jerusalem comes up I will, of course, vote for it. But I want you and your delegation to do everything in your power to defeat it."

Eliahu Sasson: "Don't worry, we will. But tell me, why do do you say this to me?"

Riad e-Solh: "As a Nationalist Arab, I must vote for it. We've all agreed to. But as an Arab who fought to expel France from this area, I know that internationalization is not in our interest... For external effect, when you say 'white' we must say 'black.' But internationalization of Jerusalem is against our own interests. Should we, who fought to remove the British and the French now by our own efforts bring in other people who are neither Arabs nor Jews to administer us? Bring back foreigners to the heart of this land? I'll vote for the proposal. But I won't open my mouth to say anything in its favour."

Concluding the story in Tel Aviv last week, Mr. Sasson said, "Finally, only two countries voted against the proposal. The two who lived in Jerusalem — the Israelis and the Jordanians. And today those same Lebanese circles want to raise the issue again."

Or take the fine story — which would certainly make history books more interesting — about how the Rhodes talks were turned from indirect to direct. Divested here of the absorbing Sasson style: discussions, around a U-shaped table and with Dr. Ralph Bunche of the U.N. presiding, were about to start. All Egyptians had pointedly averted their heads from all Israelis on arrival. Dr. Bunche awarded the Egyptians the honour of speaking first at the opening session to present their proposals.

Mr. Sasson, sitting about two metres from the Egyptian side of the "U," was flabbergasted to hear the Egyptians start whispering among themselves as to what they ought to say; their delegates included Mahmoud Riad, today Foreign Minister. "I heard them say they ought to ask for a line starting at Jenin. But the Egyptians aren't in Jenin, I thought to myself! They came unprepared — they don't even know what to ask for!

"I realized that if they asked for Jenin the whole world — not only us — would laugh at them. I told Yigael Yadin and Walter Eytan, the heads of our delegation, that they kept talking about Jenin and that this would be terrible. Finally, against all rules, I got up and told the Egyptians, in Arabic, to ask for a postponement of the meeting."

In a few moments he was in their room, explaining the situation. "They were overflowing with gratitude. 'You really respect us,' they said. 'From now on, we will no longer insist on indirect talks!'" The pattern was thus set for future talks with the other Arab countries. And at the conclusion of the six-week discussions, the Egyptians insisted that Sasson sign the agreement, in addition to Eytan and Yadin, though only two signatures were called for.

Abdullah-Dayan

The Abdullah-Moshe Dayan story is equally good. "Since Ruth Dayan, the President of Brit Bnei Shem, is presiding here tonight, I want to tell a Moshe Dayan story," said the speaker in his best Arabian Nights fashion. This one has to do with negotiations for the 700 Jews remaining prisoners of the Jordanians following the 1948 fighting.

Sasson and Dayan, in U.N. uniform, were taken to King Abdullah to try to arrange a release.

"I don't know how many of you here are familiar with the customs of the Jordanian Royal Palace," Mr. Sasson began in Tel Aviv, with 50 Arab and 50 Jewish eyes fixed on him expectantly.

Dayan and Sasson arrived at seven, one evening in 1948. King Abdullah began his favourite pastime of rhetorical questions in flowing Arabic, for which the audience is required to sit in respectful silence while the King provides the answers. Time went on. Moshe Dayan grew restless. By 11, he was pinching Sasson irritably, saying "When are we going to get to the point?" Patience, whispered Sasson. By 1 a.m. it was time to leave. Everybody shook hands. King Abdullah and Eliahu Sasson embraced, as is the custom among Arab friends.

"Suddenly the King took my hand and thrust it under his belt. He threw up his hands saying, 'My friend, now ask me what you will and it is yours!' This is an old Arabic custom — when someone has his hand under your belt, you must give him what he wishes.

"Now began a long discussion about the prisoners, and getting buses to carry them out, and our payment for the buses — in English pounds — with, all the time, my hand under the King's belt."

Phone call

Finally they left with the King's agreement to release the prisoners. A quick telephone to David Horowitz, whose son was among the prisoners, to arrange for sterling notes: "Dollk! You want your son back? Then have the money here immediately..."

Mrs. Sasson: "They had to go off to Rhodes immediately, and my husband brought me his shirt to iron, and Moshe Dayan's too. I said, 'Let Ruth iron Moshe's shirt!'"

The story about King Abdullah, Commander-in-Chief of all the Arab armies, and the decision about whether to continue the month's truce of 1948, is also a classic told to Sasson by the King. Riad e-Solh represented the extremists who wanted to resume fighting even though the Arabs had no weapons. "We cannot endure the disgrace of allowing 50 million Arabs to be defeated by 700,000 Jews! If we have no bullets, we'll fight with oranges!" he said.

Abdullah, representing (with Iraq) the moderates, replied, "I agree. It is a disgrace. We should fight with oranges. The only trouble is that this is July, and the orange season is over."

This story, said Mr. Sasson, was to be included in the King's memoirs, which he had then begun writing. "Shortly thereafter he was assassinated at the mosque. I am convinced he was killed, among other reasons, to prevent publication of his disclosures."

Powers intervene

THE most depressing application for today came in Mr. Sasson's analysis of the reasons for the failure of the Lausanne peace talks in 1949, which followed by four months the Rhodes armistice agreement. "In Lausanne we sat for six months — compared to six weeks in Rhodes — and nothing resulted. Because at Lausanne the talks were handled by the delegates of three countries who were responsible to their own governments. The countries were France, Turkey, and the U.S., France had not too long before been ejected from Syria and was trying to find a way of regaining a foothold: her interests were her sole consideration. Turkey had for 400 years ruled this area; naturally, she considered her mediation a possible tool for regaining something of her previous influence. Also, the Alexandretta issue was an interest then. And America, which had never had a foothold in the Middle East, thought that here she might find one.

"The Arabs and the Jews were this time, unlike the Rhodes conditions, housed in different hotels. There was no contact between us. I used to meet with the Arabs at their hotels and they would complain; but Dr Bunche wanted to deal with each delegation separately.

"When Jews and Arabs talk face to face, they represent their own interests. When other parties enter, extreme positions emerge — there is competition for being most extreme. The question becomes, What will tomorrow's papers say? and not the heart of the matter.

"This is what happens when foreign powers interfere, and I greatly fear that today we are entering a period similar to that of Lausanne, when the interests at issue are not those of the Arabs and the Jews, but of foreign powers."

From the back of the room, a young Arab stood up to ask an impassioned question:

"Why don't we tell things like these to our friends abroad? To Rogers and to Nixon, just as you've told them to us? I'm sure that if we were given a chance... just given a chance..."

An Arab sitting to my right asked another question, in more measured tones: "Everybody knows that language is the only key that can bring peace here... We used to hear a great deal about you, Mr. Sasson, but nowadays — except of course for Mr. Eban — the people who are negotiating are ones who are very far from our language.

First young Arab, to laughter: "Language is crucial. I believe Mr. Sasson could negotiate with Arabs. But I doubt if he could make peace between — let's say — a Hungarian and a Pole!"

Another voice: "At least those of us who are sitting in this room believe that we come from the same source, and are brothers."

Another: "Well, cousins anyway."

The Arab to my right, I now learned, is Khamis Arbid, member of a noted Jaffa family, one of six brothers and the father of eight children. The impassioned young man at the other end of the room is in fact his brother, a doctor, now working at the Afula Hospital, and recently returned from finishing his medical studies in — Prague.

My neighbour, an accountant, works for the Ministry of Interior, but between July 12, 1967, and last April, he was working, in uniform, with Military Government in Gaza. "I still go back about once a week because I got quite involved there," he told me.

Two announcements were now made: one about a performance of an Arabic play by the Haifa troupe at the Habimah small hall (see theatre page); one about a 3-week course in spoken Arabic to be given in August at Oifan Akiva.

The future

Question from a Jewish guest: "Mr. Sasson, we've heard some wonderful stories about the past. But how do you see the present and the future?"

Mrs. Sasson: "Now we'll never get home tonight."

Mr. Sasson made the point briefly: "If Arabs and Jews alone could get together, I am convinced we would arise from the table with peace concluded. But today's reality is far different. Foreign forces are dominant. Russia is becoming entrenched in this area, and Russia knows very well how to exploit the Arab-Jewish conflict."

Khamis Arbid, sitting beside me almost to himself: "She does indeed, she certainly does."

Comments from the audience on the importance of understanding, no matter how low-level the meetings. But Khalil Salim of Taibe, a former Member of Knesset, spoke out with some bitterness: "But who recognizes us Israeli Arabs? We're nothing here in Israel; and we're nothing outside. We're absolutely zero."

King Abdullah of Jordan inspects a guard of honour in Jerusalem in June, 1946, as he arrives at Government House.

Eliahu Sasson and Yigael Yadin at the Rhodes talks in 1949. Sasson describes how he dissuaded the Egyptians from making an embarrassing demand at the conference's opening session.

Redeeming Jerusalem

Four years ago today (Iyar 26 — June 5, 1967), Jordan opened fire on Jerusalem and on other Israeli points from positions all along the former Israel—Jordan armistice lines. One of the results was that about 48 hours later Jerusalem was re-united under sovereign Jewish control for the first time in 19 centuries. One of the results of this has been — again for the first time in 19 centuries, including 19 years in which the Jordanians had violated the armistice agreement by denying Israel access to the Western Wall and other holy places and cultural institutions, and had wantonly and systematically destroyed or desecrated Jewish sites — an almost totally free and peaceful (but for a few outrages whose perpetrators have paid or are paying the price) mingling of Jerusalem's residents and pilgrims as they go about their secular as well as religious affairs. The meaning of this and of Jerusalem, which is the first city of Jewry, the second city or less of Christendom, and the third city or less of Islam, is discussed here by Dr. SUSAN AURELIA GITELSON, who lectures at the Hebrew University's Departments of International Relations and African Studies, in reviewing "The Holy City: Jews on Jerusalem," compiled and edited by Avraham Holtz (New York, Norton, 187 pp., $ 6), and "The Image of Jerusalem : A Literary Chronicle of 3,000 Years," edited by Miron Grindea (London and Rochester, N.Y., ADAM International Review with the University of Rochester, 244 pp., 30s. or $ 3.60).

Friday, June 23, 1967 — the first service at the Al-Aksa Mosque after the Six Day War. For the first time in 19 years the congregation included Israeli Moslems.

EACH person must find his own Jerusalem through his own experience and through his selection of the most meaningful past writings about the Holy City. This becomes apparent from reading two recent anthologies about Jerusalem, both of which offer numerous excerpts from the Bible, other religious literature and various visitors and poets through the ages. Yet although both editors began with the similar purpose of showing the significance of the city through 3,000 years of history, they duplicate each other's choices only in one piece from the 12th-century Jewish traveller, Benjamin of Tudela. All the other writings are different, although many of the same authors appear in both volumes.

As neither of the two editors lives in Jerusalem, each book becomes evidence of a longing for an ideal place which has held central attention for several millenia rather than a personal confrontation with the realities of *aliya*. Each editor, none the less, indicates a profound, though different sort of identification with the main themes connected with the Golden Jerusalem.

Avraham Holtz, who is Associate Professor of Modern Hebrew Literature at the Jewish Theological Seminary, has compiled and commented upon a collection by "Bnai Brith Heritage Classics series. Throughout the book he intertwines the destiny of the city and the Jewish People. He presents the city in concrete, physical detail, according to those who lived here or visited Jerusalem:

> **When we arrived in the land of the Jews we saw the city situated in the middle of the whole of Judea on the top of a mountain of considerable altitude. On the summit the Temple had been built in all its splendour.**
>
> **It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice. All the buildings were characterized by a magnificence and costliness quite unprecedented. It was obvious that no expense had been spared on the door and fastenings, which connected it with the door-posts, and the stability of the lintel...**
>
> (From a detailed description, particularly of the Second Temple, in a letter written by an officer of the court of Ptolemy Philadelphus, 285-247 B.C.E.)

He also offers it in all its spiritual glory for David, Solomon, Isaiah and other Prophets, and for generations of Jews in Exile.

Holtz first traces the history of the city in Biblical times as it flourished or waned, and then shows how, after the Second Temple was destroyed, Jews all over the Diaspora remembered their city. They mourned her even in times of greatest joy, such as a wedding:

> *O, Lord, proclaim the end of our exile.*
> *Hasten and gather our remnant...*
> *My beloved, send a redeemer to assemble your people,*
> *And blast a mighty shofar of freedom,*
> *Quickly build Your ruined Temple,*
> *Renew our joy and happiness...*
> *We will ascend Mount Zion Your glorious abode*
> *There to offer our sacrifices.*
>
> (From a Yemenite wedding song)

Whenever possible they desired to be buried on the Mount of Olives. The importance of Jerusalem in the main phases of Jewish history becomes evident through the chapters on law and legislation; legend; and song, poem, prayer. After the Exile, the emphasis shifts from the love of the city in its physical beauty to the longing for the "new" Jerusalem and the "Jerusalem on High" — ירושלים של מעלה — which represent the perfection of spiritual life.

Even though the Jews were widely dispersed, there were always travellers who reached Jerusalem and returned to describe their impressions of the actual physical places and to offer advice to others on what to see and what clothes to bring:

> Many ways lead to Jerusalem. Every New Moon of Elul, many ships set out together from Constantinople, so one can proceed comfortably and also be secure, thank God, from pirates.
>
> The caravan usually remains stationary by day and travels during the night on account of the great heat. The only bedding to take along is that which is to be used on the way. Feathers can be obtained cheaply at Jerusalem from the German community. You can never bring along a sufficient quantity of sheets, shirts, vests, tablecloths, handkerchiefs, and all other kinds of linen, for in Jerusalem these things are expensive and not very good. Each person should also take along a pair of good shoes as well as woolen winter stockings, for such clothing is not very good in Jerusalem. Apart from this, winter is cold in Jerusalem, even though it does not freeze. Men's clothing should not be brought along in quantity, for they are not expensive here. In Ofen (Budapest) let each man buy something to wrap around his head after the fashion of the Turks and if the cloth is white white you should sew a few coloured threads into it, but none of green. It is very dangerous to wear anything of green. Sometimes the borders of the prayer shawl are also green, and this must be changed in advance. Green, the colour of the Prophet (Mohammed), is forbidden to Jews in the whole of Turkey and Jerusalem...
>
> (From "Darkei Moshe," by Moses Praeger, a 15th-century scribe in Prague.)

From "To Jerusalem with Love: 148 Sketches of Life in the Holy City," with English and Hebrew captions, by Eliahu Schwarz.

Eventually men like Herzl came, who envisioned rebuilding the city and encouraging more settlement:

> *When I remember thee in days to come, O Jerusalem, it will not be with delight. The musty deposits of two thousand years of inhumanity, intolerance, and foulness lie in your reeking alleys.*
>
> *If Jerusalem is ever ours, and if I were still able to do anything about it, I would begin by cleaning it up. I would clear out everything that is not sacred, set up workers' houses beyond the city, empty and tear down the filthy rat-holes, burn all the non-sacred ruins, and put the bazaars elsewhere. Then, retaining as much of the old architectural style as possible, I would build an airy, comfortable, properly sewered, brand new city around the holy places...*
>
> *Loving care can turn Jerusalem into a jewel. Everything holy enshrined within the old walls, everything new spreading round about it.*
>
> (From "The Diaries of Theodor Herzl," entry of October 31, 1898, edited by Marvin Lowenthal, New York, Dial Press, 1956.)

After the Yishuv had grown and fought the War of Liberation, however, it lost access to the Old City for 19 years. Dr. Dov Joseph, who became Military Governor of Israeli Jerusalem in May, 1948 (not March 1949, as Holtz writes), describes the damage that occurred in the war but reaffirms his faith in Jerusalem as "the living memorial of our history."

It was not until the reunification of the city after the Six Day War that for the first time in 19 centuries some rabbis ordained that Jews were no longer to mourn by tearing their garments upon entering Jerusalem, but were instead to give thanksgiving. The great rejoicing of 1967 is relived through the reactions of religious and non-religious Jews alike upon entering the Old City — especially on coming to the Western Wall — once the focus and symbol of Jewish national mourning and now, strangely, a symbol of liberation and a focus of celebration.

Holtz's book then closes with selections from writers who have interwoven the uniqueness of that moment with the continuity of Jewish history.

But Christians and Moslems, too, have expressed longing for Jerusalem through the centuries. This becomes especially evident in the anthology put together and commented upon by Miron Grindea as an issue of the "ADAM International Review."

ADAM brings, for example, an extract from the "Diary of a Journey through Syria and Palestine" by the Persian Abu Mu'in Nasir-i-Khusrow (1003-1060):

> **I now purpose to make description of the Holy City... When you have passed out of the mosque (Al-Aksa), there lies before you a great level plain, called the Sahirah, which, it is said, will be the place of the Resurrection, where all mankind shall be gathered together. For this reason men from all parts of the world come hither to make their sojourn in the Holy City till death overtakes them, in order that when the day fixed by God — be He praised and exalted! — shall arrive, they may thus be ready and present at the appointed place.**

Or Bernard of Morlaix (ca. 1145):

> *Jerusalem the golden,*
> *With milk and honey blest,*
> *Beneath thy contemplation*
> *Sink heart and voice oppressed;*
> *I know not, O I know not,*
> *What joys await us there,*
> *What radiancy of glory,*
> *What bliss beyond compare!*

Critical examination

Grindea, a Rumanian Jew, edits this literary quarterly in English and French in London, where he has been living since shortly before the outbreak of World War II. In his desire to convey the importance of Jerusalem through the centuries, he has chosen to devote much greater attention than Holtz to a critical examination of the city's historical background and to the personalities of its major heroes. In the post-Biblical period, he offers predominantly Christian writers, although he also brings selections from Jewish and Moslem sources. His collection is thus likely to appeal to a different, perhaps wider audience, although the two books complement each other nicely.

Whereas the climax in the Holtz volume is the reunification of Jerusalem, in ADAM it comes with the chapters on "The Heavenly City" and "The City of the Future." For Grindea, "the great challenge that now arises is to fashion a new religious syncretism." He holds that "the true meaning of the Holy City... is the assertion of the fundamental unity of the spirit." He closes with an extract from Gotthold Lessing's "Nathan the Wise," Theodor Herzl's vision of Jerusalem in his novel "Altneuland," Louis Golding's description of a visit to the Hebrew University in 1928, the poems "Jerusalem Sonnet" by Michael Harari and "The Second Coming" by David Lutyens, the peace vision from Micah 4:1-4, the Arab legend of the two brothers who lived on Mount Moriah, the ingathering vision from Isaiah 40, and Israel Zangwill's poem, "Moses and Jesus."

Although Grindea's desire for syncretism may appear heretical, to many members of the individual faiths, there are others who also believe that one day it will be possible for all people to recognize one Kingdom of God in harmony, in terms of Solomon's prayer at the dedication of the Temple (I Kings 8:41-43), and the vision of Isaiah 56:7: "...for My house shall be called a house of prayer for all nations," reworded by Ahad Ha'am: "...a house of worship for all the peoples of the Earth."

Without fear

Until such a time, it is essential that each religious group have access to the places it considers holy. This has been possible in recent years only since Jerusalem was re-united under Israel jurisdiction in 1967. It has meant, for instance, that in 1968, when Passover, Easter and the Moslem Nebi Mussa Festival coincided, or this year, when Passover Eve coincided with Good Friday and the Moslem Sabbath, throngs of Jews, Christians and Moslems jostled past each other through the crowded Old City lanes on their way to and from their respective holy places and celebrated their various holy days in peace without fear of physical disturbances. This is the minimum to be expected for co-existence — though a great deal in contrast with the past. The next higher stage will come when all groups, while retaining their own traditions and observing their own forms, will not only intermingle with each other but also arrive at a common universal spirituality.

This recognition of Jerusalem as a spiritual symbol does not suffice, however, to explain its full significance. The city is special also because it has come to represent a model for the good society which can serve as "a light unto the nations." Anyone who tries to live a "normal" life here, and who does not just come on occasional pilgrimages, as Holtz and Grindea have done, knows that this certainly is not easy. Yet this has been one of the most essential tasks for Jerusalem through the ages. The Talmud, for instance (Gittin 55b-57a), uses the story of Kamza and Bar Kamza to illustrate that the Second Temple was destroyed because of שנאת חנם ("unwarranted hate"). Subsequently the commentators taught — and the late Chief Rabbi Kook often repeated — that the Temple will be rebuilt and the Final Redemption brought about by אהבת חנם ("unsolicited love").

Hebron of the Jews

SEFER HEVRON ספר חברון (The Book of Hebron) edited by Oded Avissar. Jerusalem, Keter. 516 pp. IL63.

Reviewed by Simha Raz

"HEBRON is worthy of being Jerusalem's sister," David Ben-Gurion writes in his foreword to "Sefer Hevron." Small wonder, since the ancient city of Hebron is even more beloved than Jerusalem, Safad and Tiberias, being the "City of the Patriarchs," the site of the Cave of Machpela, the burial place, according to tradition, of the four couples: Adam and Eve, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah.

This beautifully printed and richly illustrated and documented book is divided into nine sections. The first section, "Hebron, the City of the Patriarchs," opens with an article by Prof. Binyamin Mazar, "Kiryat Arba is Hebron." The article points out that Hebron was a religious centre, a city of Priests and Levites and a Biblical city of refuge for the Judean Mountain region. Biblical tradition also refers to Elonei Mamre and the altar which Abraham built there (Genesis 13:18) as one of the most important religious meeting places in the country. It was there, apparently, that David made his covenant with the elders of Israel (II Samuel 5:3).

Rabbi Mordechai Hacohen writes on "Hebron in the Book of Books" He enumerates all the Biblical references to Hebron and explains such passages as: "Abraham was a stranger and a sojourner in Hebron." The meaning is, he says, that Abraham lived intermittently in the city, moving elsewhere from time to time but always returning to Hebron, which he considered his home town.

The articles by Yitzhak Alfasi and Oded Avissar, on "Uninterrupted Jewish Settlement," bring interesting testimony about persecutions which the Jews of Hebron underwent over the ages. The authors quote letters by great Jewish sages who visited the Cave, such as Maimonides (1166), Binyamin of Tudela (1171) and Ovadia of Bertinoro (1489).

Considerable space is devoted to the *aliya* to Hebron of the Habad Hassidim in 1819. This was in response to a letter by Rabbi Dov of Lubavitch, the son of the founder of the Habad movement, Rabbi Shneur Zalman of Ladi, which he circulated amongst his followers and in which he extolled the great and eternal merit of settling in

Sukkot, 1968 — pious Jews leave the Cave of Machpela singing and dancing, one day after terrorist grenades wounded 47 Israeli visitors at the site on October 9.

Hebron. An article by Rabbi Azriel Selig Slonim, whose ancestors were among those who came in the Habad *aliya*, discusses the group's contribution to Hebron life.

In the second section of the book, "Men and Personalities," the figure of Rabbi Hayim Yosef David Azulay (known as "the Hida"), who was born in Jerusalem in 1724, plays an important role. Rabbi Azulay went on many important missions to the Jews of the Diaspora — including continental Europe and England — on behalf of the sages of Hebron.

The book also brings a survey of Hebron's synagogues and yeshivot over the generations. Among these was the Knesset Yisrael Yeshiva, 24 of whose students were murdered in the 1929 pogrom. The Yeshiva then moved to Jerusalem, where it flourishes as the Hebron Yeshiva.

Of special interest is the chapter dealing with the long list of famous Jewish personalities, ranging from Maimonides to David Reubeni, who visited the Cave of Machpela.

The book closes with the liberation of the city during the Six Day War and with the renewal of Jewish settlement there.

"Sefer Hevron" is well worth the high price.

Simha Raz, a Jerusalemite, is Secretary of the World Hebrew Language Union.

RETIREMENT & RECONVALESCENT HOME
• Quiet & Cultivated Atmosphere
• Airconditioned & Central Heating
• Permanent Medical Surveyance
• Diatetic & Kosher Cuisine
Please ask for our illustrated prospectus.
P.O.B. 301 TEL. 04-923355
BEIT HOSSEN NAHARIYA

A UNIQUE SHOPPING EXPERIENCE
Linda Abraham
EXCLUSIVE HIGH FASHION
OLD JAFFA — NEAR OMAR KHAYYAM

Borges in Jerusalem

Just a month ago, the Argentinian writer JORGE LUIS BORGES was in Jerusalem to accept the Jerusalem Prize for his contribution to the freedom of the individual in society at the opening ceremony of the Fifth Jerusalem International Book Fair. GODFREY E. SILVERMAN, a literary critic and editor on the staff of the Encyclopaedia Judaica, whose assessment of Borges' work appeared here on April 19, met briefly with Borges and reports on their conversation here.

JORGE LUIS BORGES

DESPITE his use of a walking stick and inability to catch more than a shadowy glimpse of the visitor, Jorge Luis Borges possesses a natural dignity and intellectual vigour that immediately set one at ease. He is as interested in people as he is in books and ideas, and when we met he immediately began to talk about his favourite authors and some of the great literary figures he has known. And not only is his English fluent but his intonation and choice of phrase also retain the charm and distinction of the Edwardian era.

Delighted to find that I, too, had family roots in the north of England, Borges dwelt on his deep Anglo-Saxon cultural sympathies. Within the next few days he would be visiting England, where he was to receive an honorary degree at Oxford, he told me proudly. "My great-grandfather could not afford to go to Oxford, so his family sent him to Heidelberg, where he took his doctorate." We spoke about Oxford, my own *alma mater*, which Borges had only once hurriedly visited.

Was I familiar with the works of Coleridge? he asked. The question was not altogether surprising, since the author of "The Ancient Mariner" is, in Borges' opinion, one of those writers you might think of as "somebody you had known." He believes that, "though his writing is sometimes rather unreal, yet you think of him as being a real man," even if Coleridge "lived in a kind of haze world or dream world..." from "Conversations with Jorge Luis Borges" by Richard Burgin. New York, Discus, 157 pp., $1.65. I mentioned Coleridge's entrancing and enigmatic poem, "Kubla Khan," one of my favourites, and we recited together its last few lines:

... That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise.

"What fearful visions that 'milk of Paradise,' conjures up!" Borges exclaimed.

Jewish themes

I DREW Borges' attention to the fact that some modern scholars have suggested that the interest in Jewish themes apparent in some contemporary Spanish and Ibero-American writers may stem from a new awareness of their own mixed origins or perhaps even from some hitherto concealed Marrano cultural tradition. Borges believes that "something happened to the Spanish mind after the expulsion of the Jews in 1492." The stern military spirit of Castile then became dominant in Spain, and this sheds light on the comparative poverty of Spanish Romanticism in the 19th century.

Was there any connection between the new intellectual current and General Franco's revocation in 1968 of the 476-year-old Edict of Expulsion? We discussed the evidence, beginning with the asylum granted to foreign Sephardi Jews by the Spanish authorities during World War II and leading up to the more recent Sephardi cultural projects in Spain, such as the Arias Montano Institute of Hebraic Studies. Though politically a conservative in the Argentinian sense of that label ("Being a conservative means being, let's say, a mild liberal... being rather skeptical in political matters, and disbelieving in any violent changes," he has written), Borges was firmly on the Republican side during the Spanish Civil War. Now, however, he feels that Franco has done much for Spain and deserves much credit for having saved his country from Communism.

Cansinos' influence

I WANTED to hear more about Rafael Cansinos-Assêns, whose influence on Borges was obviously so decisive. Here was an extraordinarily talented and versatile author and translator, the central figure in Spanish *ultraismo*, who was so neglected at his death in 1964 that the journals of Hispanic studies throughout the world failed to print any appropriate tribute to his memory. Worse still, to my mind, was the fact that Cansinos, though a revert to Judaism, received no obituary notices in the Jewish press. What explanation could there be for such an anomaly? "Cansinos was undoubtedly a fine writer," Borges enthused. In one of his books, "El candelabro de los siete bruzos" (The Seven-branched Candlestick," 1915), a collection of love poems in the style of the Psalms, he used a phrase which Borges recalled with evident appreciation:

"I will be a tiger of tenderness towards you."

Cansinos, he went on, always thought of himself as a Jew and sub-divided this book according to the letters of the Hebrew alphabet. Among the other works published by this prolific author were studies of the Sephardim and Sephardi culture, extracts from the Talmud in Spanish translation, and a Spanish-Hebrew edition of the Song of Songs (yet Jewish reference works invariably overlook these creations). Cansinos also translated the Koran and works by writers such as Kipling and Max Nordau. When Borges met Cansinos for the last time in Madrid not long before his death, Cansinos was learning Turkish and jokingly remarked to the Argentinian, "I hear you're studying English!"

The real problem with Cansinos, I gathered, was his undisguised contempt for the Castilians and their cultural heritage. An Andalusian, born in Seville, he delighted in poking fun at the Castilian tradition, and this upset many of his contemporaries who were further annoyed by his deliberate attempt to downgrade the "great" by praising writers of minor importance. There were other reasons, too, for his falling under a cloud: his fondness for Jewish themes and his outspoken anti-German sympathies. Borges recalls a conversation he had with José Ortega y Gasset some years ago, when Ortega studiously avoided discussing Cansinos by saying that he had never read any of his works.

I asked Borges if Cansinos, whom he first met in Spain half-a-century ago, had first introduced him to the Kabbala, which plays such a prominent part in the stories of Borges' "The Aleph" and other collections. Not at all, I was told. Borges had followed quite an independent path through reading encyclopaedias, the writings of Angelus, Silesius, Blake and Swedenborg and scholarly works by authorities such as Gershom Scholem, whom he greatly admires. More surprising was Borges' confession that he in fact has only a casual acquaintance with the principal Kabbalistic texts (in translation). He has never attempted any systematic study of the Zohar and kindred works, believing that they are meant to "urge the reader on and show him the path to knowledge" which he should then follow, if he can. Another of his interests (one which he has presumably discussed with a fellow-enthusiast, ex-Premier David Ben-Gurion) is Buddhism, on which Borges is now preparing a book in Buenos Aires.

Poems on Israel

"NOW let me tell you about my two poems on Israel," Borges suddenly interjected, grasping my arm. I recalled the *furor poeticus* that overtook him in June, 1967, to which he refers in his "Autobiographical Essay" (appended to "The Aleph and Other Stories 1933-1969," New York, Dutton, 238 pp., $7.95). "The first poem, written on the day the war broke out, just came to me while I was out for a walk in Buenos Aires. When I set it down on paper, I hardly had to change more than a word or two." Reverting to our initial conversation, I joked: "In that case you were more fortunate than Coleridge. When he woke up from his famous dream, 'Kubla Khan' shrank to a fragment by the time he managed to write it out!" The English translation of the second poem, "Israel," written after Israel's victory in 1967, was published here on January 8.

Before we said our farewells, I asked Borges one final question — about his apparently indulgent treatment of his commentators and critics. With disarming modesty, he frankly confessed to a feeling of having been "greatly overrated." He is fearful of "being found out" some day, and for the time being, so to speak, appreciates "all the kind things" that people continue to write about him.

No, the intensive programme arranged by his official hosts during his all-too-brief stay had not proved over-strenuous, although he would have liked more opportunity to meet fellow-writers. "In my own country, you see, such attentions are not generally paid to me," Borges confided with a smile. "And I am human enough to enjoy the V.I.P. treatment which I am treated to abroad!".

Books and book-bargain seekers at the stalls set up in the plaza outside Jerusalem's Hamashbir department store for the annual national "Hebrew Book Week" outdoor book fair which closed in the main cities on Monday night. (Photo Gontter)

U.S. Yiddish critic

SHREIBER FUN MEIN DOR שרייבער פון מיין דור (Writers of My Generation), Vol. III, by Shlomo Bickel. Tel Aviv, Peretz Farlag. 1970. 425 pp.

Reviewed by Sol Liptzin

SHLOMO Bickel was the best interpreter of Rumanian Jewish culture before emigrating to the U.S. in 1939, and he became the most influential Yiddish literary critic on the American scene after the death of Shmuel Niger in 1955, though never attaining the dominant authority wielded by the latter. He was the literary columnist of the New York Yiddish daily "Der Tog," Co-Editor of the Yiddish monthly "Die Zukunft," and head of YIVO's research activities in the 1960s. His mature essays were collected during his lifetime in two volumes of "Writers of My Generation" (I, 1958; II, 1965) and posthumously in the present third volume.

As a literary critic, Bickel is impressionistic as well as deep-delving. He does not content himself merely with recording the facts and ideas of writers. He also frames them within their specific cultural environment and communicates the unique atmosphere about each of them. He has great sympathy for skeptics, like Chaim Greenberg and Chaim Grade, who harbour religious longings, for Israeli poets, like Abraham Sutzkever and Arye Shamri, and novelists like Yeshayahu Spiegel and Avraham Karpinowitch, who continue to create in Yiddish in a Hebraized environment, and above all for Rumanian contemporaries, like Eliezer Steinberg and Jacob Botashansky, with who he shared early, happy years, and for younger Rumanian poets, like Freed Weininger, now in Tivon, and Chaim Rabinsohn, now in Givatayim, whom he inspired and whose first lyrics he published in the periodicals he edited on the eve of World War II. His greatest admiration is reserved for Itzik Manger, whose beginnings he accompanied and whose growth he accompanied with interpretative essays, and for Ya'acov Friedman, the Rumanian-Israeli poet who won the 1970 Itzik Manger Prize.

Bickel drew upon a rich treasure of memories when illuminating the character of contemporary Yiddish writers, since he was personally acquainted with most of them in Tchernowitz, Bucharest, Vienna, New York and Tel Aviv. Disdaining polemics, he preferred to stress their strength and not their weakness. His death in 1969 was a severe loss for Yiddish literature.

HOLON UNIVERSITY OF TECHNOLOGY
Registration of candidates
for the 1971/72 academic year
towards a B.Sc. degree
in the departments of
★ ELECTRICAL ENGINEERING AND ELECTRONICS
★ MECHANICAL ENGINEERING
★ INDUSTRIAL ENGINEERING AND MANAGEMENT
Registration forms available at the Academic Secretariat, 52 Rehov Golomb, Holon (room 406, 4th floor).
Sunday through Thursday, 8 a.m.-2 p.m.; Friday, 8 a.m.-12 noon.
For inquiries call Tel. 851181, Tel Aviv.
Information pamphlet will be mailed on request.

The censor and the Jews

THE CENSORSHIP OF HEBREW BOOKS by William Popper, with introduction by Moshe Carmilly Weinberger. New York, Ktav. 156 + xxxv pp. $8.95.

Reviewed by Geoffrey Wigoder

HISTORICALLY there have been two main branches of censorship of Jewish books — one self-imposed, the other imposed from outside, mostly at the hands of the Church. The former ranges from Rabbi Akiva's ban on reading non-canonical writing to the modern burning by an Orthodox Rabbi in New York in the mid-1940s of the Reconstructionist Prayerbook. Popper's classic work on the subject (now reprinted with a further survey in the introduction by Moshe Carmilly Weinberger) concentrates on external censorship.

It is a sad note that initially it was the Jews themselves who invited the intervention of the Church to suppress what were considered heretical writings at the time of the controversy over the writings of Maimonides. But the sequel was inevitable in any case, as this was the age of public Jewish-Christian disputations, much stimulated by the vicious activities of apostates anxious to demonstrate their zeal for their new faith. After the 1240 Paris disputation, cartloads of copies of the Talmud — estimated at no fewer than 16,000 volumes—were seized and burned. But although possession of the Talmud was a grave offence, it is characteristic of the Jewish spirit that, even so, its study was never interrupted. This was true elsewhere, including England, where a medieval Archbishop of Canterbury exclaimed: "That damnable book must not be read by anyone."

There was a relaxation in this book persecution in the 14th and 15th centuries, but the 16th century saw a renewed attack. The Talmud was burned in Rome and hundreds of thousands of books were destroyed throughout Italy. The unquenchability of the Jewish spirit is conveyed by the words of Rabbi Judah Lerma, who was living in Venice:

"They burnt all the copies of the books which I had written and had printed, amounting to 1,500 volumes. I lost every book I had and nothing printed or written was left to me — not even a single page for a remembrance. So I was forced to begin to write my works all over again from memory. But after writing three chapters, I discovered a single copy of one of my works in the possession of some Christians who had snatched it from the fire. This I secured at great cost."

A new phase was the substitution of selective censorship for wholesale burning. Books had to be submitted to Christian censors, who blotted out passages considered obnoxious. Anyone possessing an uncensored book could have all his property confiscated. Any passage thought to refer to Jesus or Christianity was obliterated, and sometimes annotations presenting the Catholic viewpoint were added in the margin. The process was a long one, as there were few censors who understood the text, and eventually the Jews imposed their own censorship, omitting or blotting out passages regarded by the Church as offensive or substituting less provocative words for those taken by the Church as referring to Christians (e.g. עפרים, גוי, משומד). The censors also insisted on the removal of passages dealing with the restoration of the Temple or the future advent of the Messiah — which contradicted Christian theology. No class of book was exempt.

In the long run, the whole process was ineffective. It was not difficult for the Jews to memorise and hand down the inked passages — and truth to tell, the ink was not difficult to remove. Moreover, this was already the printing era and non-expurgated editions were being safely produced outside the Catholic world — in Holland and Turkey. By the end of the 18th century even Catholic circles began to understand the absurdity of the situation. But traces remained.

THE JERUSALEM POST
WEEKLY OVERSEAS EDITION
Airmailed every Tuesday from Jerusalem, this newspaper keeps its readers abroad abreast of all the major events in Israel and the Middle East. It supplies the background facts and the analytical interpretations that help to understand the rapid day-to-day developments in this area. Each week's issue contains the highlights of the news and features that have appeared during the six preceding days in THE JERUSALEM POST daily.
YEARLY SUBSCRIPTION RATES (All Airmail)

U.S.A., CANADA, CENTRAL AMERICA SOUTH EAST ASIA, AFRICA	IL30.-	U.S.$21.00	£8.15.0
UNITED KINGDOM, EUROPE	IL54.-	U.S.$14.00	£5.16.9
SOUTH AMERICA, JAPAN, AUSTRALIA, NEW ZEALAND	IL96.-	U.S.$25.00	£10.8.6

COUPON
To: The Jerusalem Post Weekly
P.O.B. 81, Jerusalem.
Please send THE JERUSALEM POST WEEKLY for 1 year to:
Name: _____
Address: _____
My Cheque for ..... is enclosed.
New subscriptions and changes effective within 3-4 weeks.

The epic of Nahum Sokolow

ANYONE planning to write a biography of Nahum Sokolow will do so only after many hesitations and mustering up much courage. Sokolow appeared in the sky over Polish Jewry like a meteor. Luckily, he lasted quite a while and made a lasting impression upon East European Jewry as one of the great teachers of his time, and upon the Jewish People at large as one of the builders and great leaders of the Zionist movement. He was one of the truly great creators of modern Hebrew, an architect of Hebrew journalism and journalist of international fame, editor and publisher of many journals, publicist, essayist and feuilletonist writing more than 5,000 articles in many languages, historian and author of more than 30 books on a dozen subjects; master of Hebrew literature in all its epochs, and master of ancient, medieval and modern civilizations; linguist; statesman.

AVI, NAHUM SOKOLOW אבי, נחום סוקולוב (My Father, Nahum Sokolow) by Florjan Sokolow. Introduction by Celina Sokolow. Translated into Hebrew by Esther Blumenzweig. Edited by David Lazar. Jerusalem, Zionist Library. 217 pp.

Reviewed by Meyer Edelbaum

Florjan Sokolow wisely chose to write not a biography of his father, but a "modest" book about a great father, with one purpose: to bring out the man of lofty ideals, his way of life, the man with the soft smile on his face reflecting his good heart, tolerant and forgiving but severe with himself, his wonderful way with people, the family man engaged in a tireless endeavour to advance the ideal which he served fearlessly from his early youth.

All of this the son brings out forcefully yet tactfully and with great clarity. Petty jealousies and at times also intrigues muddied the otherwise pure life of his father. The son knows that his father rose above those things and he, too, generally glosses over them, through a note of resentment is to be found in one or two places.

Hassidic origins

Nahum Sokolow, who died 35 years ago today, was born on February 5, 1860 to Shmuel Yoseph Sokolow, son of Reb Ephraim Yitzhak Sokolow, head of the Jewish Community of Wishegrod, one of the old Jewish communities in Poland. Reb Ephraim Yitzhak was a rich man and the son of the local Rabbi Zvi Hirsch. The latter, as it seems, was something of a revolutionary since he did not follow in the footsteps of his celebrated father, the Hassidic Rabbi Shmuel of Sokolow, a leading disciple of Rabbi Elimelech of Lyzensk and Rabbi Ya'acov Yitzhak, "the Seer" of Lublin. Zvi Hirsh turned Mitnaged (opponent of Hassidism). On that wintry day an important guest came to visit his good friend Reb Ephraim Yitzhak — Rabbi Yeshayahu ("Shayele") Trunk of Kutno, later to become Sokolow's instructor in Talmud and who had a lasting influence on him. Years later, when Sokolow came to visit his teacher and discuss problems concerning Eretz Yisrael — Rabbi Yeshaya was a member of the Hovevei Tzion movement — the rabbi asked him: How will you solve the Arab question?

Sokolow very quickly gained the name of *illuy* — "wonder child," and his grandfather decided that young Nahum should devote his entire energies to the study of Talmud and become a rabbi and scholar, continuing the rabbinic-scholarly link which counted Rashi as Patriarch.

While a small boy, his father moved the family to Plotzk, the seat of his wife's family. Plotzk was at the time a centre of Haskala (Enlightenment). The grandfather was none too happy about the move as the family, which belonged to the monied middle class occupying itself with banking and merchandizing, wore European clothes, visited Germany and sent their children to school. Reb Ephraim Yitzhak, fearing the bad influences of the world, kept a watchful eye on his grandson, frequently visiting Plotzk to see that young Nahum stayed on the course he had marked out for him. However, he had to give in to the urgings of the family to let Nahum take private lessons in general subjects. In a short time the boy overtook advanced students, and his teachers and friends began to urge him to stand for matriculation and to qualify for high school and university. The grandfather hastened to Plotzk, and in an effort to keep his grandson away from all temptations he married him off to a distant relative, Regina Segal of Makov. But the clever and beautiful Regina encouraged her young husband — he was then 16 — to pursue his studies, and he did so — assiduously — in the attic of the Segal home in Makov.

It was at the age of 16 that he published his first article, in the Hebrew journal "Hatzefira," edited by Haim Zelig Slonimski, and he went on to become one of the journal's regular and important contributors. At 18 he published the first part of his "Geographia Haklalit" (General Geography), and important personages in the country and abroad began to correspond with him, among them rabbis, scholars and lovers of Hebrew, including the Chief Rabbis Herman Adler of Great Britain, Zadok Kahn of France, and Emperor Don Pedro of Brazil, a great Hebrew scholar.

A few years later Sokolow moved to Warsaw to take up the post of Assistant Editor of "Hatzefira," and soon afterwards he became the Editor of the journal, now a daily newspaper.

Sokolow's rise was rapid. He dazzled everyone with his Hebrew style, which he turned into a living language, utilising all the treasures of classical Hebrew and integrating them into modern Hebrew. He opened to his readers a wide window onto the great world.

Popular idol

Soon he became Editor of the influential newspaper "Izraelita," the Polish-language bastion of the assimilationists. By virtue of his Polish style and his masterful articles, he turned the paper into an organ of positive Jewishness. He now became the idol of everyone, including Hassidim and assimilationists. His home became a literary salon where Jews, and even non-Jews, of every school met to discuss everything concerning Jewish life, and many an idea was born there. Sokolow did not try to overwhelm, but all listened to him attentively.

Sokolow was a member of the Hovevei Tzion movement, yet he attended the First Zionist Congress in Basel in 1897 not as a participant but as a journalist, as an observer. But at the Second Congress he was already one of the important delegates, and Theodor Herzl, recognizing him as a great asset, drew him into active collaboration in promoting Zionism among the Jews and also in the world at large.

In 1906 Sokolow made his first break with his beloved Warsaw: he went to Cologne, the seat of the Zionist leadership, to become General Secretary of the movement and Editor of the Zionist organ which Herzl had founded, "Die Welt." Sokolow himself now founded the Hebrew counterpart of "Die Welt" — "Ha'olam." But soon he fell out with the President of the World Zionist Organization, David Wolffsohn. The latter continued to devote all his efforts to seeking a charter from the Sultan of Turkey for Jewish settlement in Eretz Yisrael. Sokolow considered this a waste of time and energy, believing in "practical Zionism" — Jewish settlers building colonies and the like. In 1910 he resigned his posts with the Zionist Organization in order to be free to further his ideas.

At that time he published a booklet in German analysing the situation in the Zionist movement and the reasons for the lack of progress. He sharply criticised the German Zionists for their insistence that the answer lay in a strong organization and in setting up all kinds of institutions. Sokolow wrote: "Zionism is not an organization but a pulsating Jewish heart." What was needed was an intellectual leadership to educate the Jewish People, and the support of the masses.

He set out on a lecture tour of East Europe, calling for devoted young people to go to Eretz Yisrael as Halutzim in anticipation of the moment when diplomatic activity will yield the desired results. This insistence on giving priority to "practical Zionism" led to a clash with his friend Max Nordau, who demanded the launching of diplomatic moves to approach the powers meeting in London in 1913 to resolve the Balkan crisis. Sokolow argued the powers were not ready to consider the Jewish question. Nevertheless, he made valuable contacts with important journalists, writers, statesmen, etc. on behalf of the Zionist cause.

In North America

In 1913 Sokolow was again travelling, among other countries in the U.S. and Canada. As usual, he was received with tremendous enthusiasm, and his tour received extensive press coverage. The Eastern European Jewish immigrants in those countries either knew him or had read him or heard of him, and among the German Jews the learned ones respected him and the others had at least heard of him. One meeting was chaired by Supreme Court Justice Louis Brandeis, a passive sympathiser of Zionism. Impressed by what he heard from Sokolow, he invited him to a private meeting, after which he promised Sokolow to work actively for the Zionist cause.

When World War I broke out, he was in Berlin with his family, working at Zionist Headquarters as a member of the Executive. He believed that the Allies would win the war, and that Zionist activities should anticipate this. Accordingly, leaving his family in Berlin, he went to Copenhagen to meet his friend, Dr. Yehiel Tchlenow, and together they went to London.

Together Sokolow and Tchlenow ran the affairs of the British Zionist Federation from Sokolow's small room at the Regent Palace Hotel. The room is crammed with books, and the archives are in a valise under Sokolow's bed. In London Sokolow meets with his old friends — J.L. Garvin, Editor of the "Observer," and Wickham Steed, Editor of the "Times" (Sokolow had written for the "Times" from Poland and Russia). Both friends of Zionism under Sokolow's influence, they took to actively helping to enlist influential friends and win public support for the movement. Sokolow also renewed his contacts with the Foreign Office. He met George Picou, the French Ambassador, who became enthusiastic about him and wrote to his Government accordingly.

However, certain English Jewish groups and supporters of David Wolffsohn were critical of him and Tchlenow. They argued that not enough was being done in the diplomatic field, and they demanded that a new leadership be chosen. But this move failed and Sokolow and Tchlenow remained at the helm.

In 1917 Sokolow went to Rome. He had friends in the Vatican, and they arranged an interview for him with Pope Benedictus XV. The two conversed in Italian. Florjan Sokolow found among his father's papers Nahum Sokolow's own memorandum, which he wrote in Italian, of his conversation with the Pope on May 10, 1917. According to the memorandum Sokolow told Benedictus that the Zionist aim was "first — to create in Palestine a Jewish national and cultural centre; secondly — to build there a haven of refuge for oppressed Jews." The memorandum closes with Sokolow's request for the Pope's "moral support," and the latter's statement, which Sokolow says he repeated several times: "Yes, yes, I hope that we will be good neighbours."

From Rome Sokolow went to Paris after the way had been prepared by Ambassador Picou. He met with high French officials and obtained an official letter signed by Jules Cambon, Secretary-General of the Foreign Ministry, dated June 4, 1917, expressing the French Government's sympathy for the Zionist cause. According to the letter, Sokolow had told Cambon that the Zionist aim was to "develop the settlement of Jews in Palestine," and that, "circumstances permitting... it would be only just and compensatory to help — with the protection of the Allied powers — in reviving Jewish nationhood in the very land from which the People of Israel was driven many centuries ago."

Florjan Sokolow remarks that this important achievement was played down by those in the know, and the general public was not made aware of it. But he does dwell on it, for — as he says — his father himself did not care much for publicity.

On February 27, 1919, Sokolow, Weizmann, Menahem Ussishkin, Andre Spire and Sylvain Levi appeared before the Council of Ten of the Paris Peace Conference. Sokolow was the first speaker. Speaking in French, he described the situation of the Jews and spoke of the Zionist idea. Weizmann wrote in his memoirs that Sokolow's address made a very deep impression.

Tours Europe

Going on to other European countries as the Zionist movement's ambassador-at-large, Sokolow obtained official endorsements for a Jewish National Home in Eretz Yisrael. Later he also went to the U.S. and obtained a similar endorsement.

After the war Sokolow brought his family to London, where he set up his home, library and archives. His home was again the salon he had had in Warsaw. This time he was visited also by local and foreign statesmen and other notables who sometimes came to enlist his help in obtaining loans in Great Britain.

In 1923 Sokolow went on a visit to Poland after an absence of nine years. He went there on behalf of the Keren Hayesod, but the visit was more a return of the beloved "wonder child" to his home, his people and friends. Naturally, he had the opportunity to meet with

NAHUM SOKOLOW

Polish Government leaders: he was a great friend of Poland and he had rendered a number of services to the country. His visit was turned into a long festival. The Jews, who had loved and adored Sokolow before he had left the country, gave him even greater acclaim now that he had also attained such status and recognition. Wherever he went he was followed by masses of people who saw him as the proud standard bearer of Polish Jewry. Even the Polish press wrote of him as the "uncrowned king of the Jews."

Sokolow's faith

The Arab massacres of Jews in 1929 led to the Passfield White Paper which actually aimed at putting an end to the Jewish National Home. In protest, Weizmann resigned from the Presidency of the Zionist Organization. Those were gloomy days, days of utter despair. I was then a journalist in London. Knowing what the situation meant for Polish Jews who lived with the dream of obtaining a Certificate to settle in Eretz Yisrael, I wanted to interview both Weizmann and Sokolow for the Polish Jewish Press. Weizmann did not wish to be interviewed. Yitzhak Gruenbaum, who was then in London, intervened, and I went to interview Weizmann. Entering his office in 77 Great Russell Street, I found him depressed and bitter and the interview was the same. Although I tried to soften it, I knew that my readers of the "Hajnt" in Warsaw, "Nowy Dziennik" in Cracow and the "Chwila" in Lwow would derive little pleasure from it. The words were those of a man who lacked the warmth of the Polish Jew, the Hassid full of unshaken faith and optimism.

The picture painted by Weizmann changed completely the moment I stepped into Sokolow's office. He received me with his usual smile and warmth. Though he did not differ from Weizmann in his assessment of the situation, he emanated warmth and utter belief that in the end the Jewish People would emerge victorious.

This book should be read by all, especially by those seeking a fuller understanding of the history of Zionism and of general Jewish history leading up to the creation of the State of Israel.

Dr. Celina Sokolow, Nahum Sokolow's daughter, constant companion and personal physician, writes a short introduction. Son and daughter both deserve to be commended, as do the translator and editor.

Meyer Edelbaum is a veteran Zionist publicist living in Tel Aviv.

IW

ISRAELITISCHES WOCHENBLATT
REVUE JUIVE
Founded in 1901
CH-8008 Zurich/Switzerland, Florastrasse 14
Published in German and French. This independent Swiss paper will week by week keep you informed about what is happening to Jews all over the world in the fields of religion, politics and culture. Large advertising section for business or personal notices.
Sample copies and cost of advertisements available.

Eli Ben-Rimoj of Jerusalem Hapoel has jumped into prominence in soccer circles this year, by virtue of his selection as centre-forward on the Israel national team and by his late-season burst of goals which has virtually assured him of the National League scoring championship. Reporter ***DAVID LANDAU*** *describes his interview with Ben-Rimoj last week as "more in the style of the Meir-Rogers meeting — with each protagonist flanked by a team of aides — than of the intimate Dayan-Sisco tête-a-tête. On Eli's side were his father-in-law and mother-in-law, both shrewd judges of football, and his charming wife Mira. I came with two small boys — the 11-year-old son of a* Jerusalem Post *news editor, and his 12-year-old friend — under strict orders not to utter a sound. They came to sit and stare, wide-eyed, at their hero."*

ELI Ben-Rimoj has established himself this season as one of the rising young stars of Israeli football. His 20 goals have virtually assured him of the top scorer's spot, and he was Israel's centre-forward in the National Team's recent match against England's Wolverhampton Wanderers.

Born in France in 1947, Eli came to Israel with his parents as an infant. He was spotted by veteran Jerusalem trainer Mordechai Cohen, who enlisted him to play for the Hapoel boys' team in the Capital. Eli has been with Hapoel ever since. His good looks and strong-and-silent manner have made him a great favourite in Jerusalem, where even Betar fans grudgingly admit his talents. The country took notice of him this year, when he took the field with the National Team.

We covered the question of changing teams — a subject which gained more pertinence this week, when it was reported that a French team was seeking Eli's services. Would he be interested in leaving Hapoel and going abroad, or even moving to an Israeli team higher up in the standings?

Money talks

He answered with refreshing frankness. While he is fully content at Hapoel, if he had a tempting offer from a famous club abroad he would seriously consider it — unless Jerusalem induced him to stay. What inducements? I asked naively. "Financial, of course. Everything hinges on money." Who did he think would try to persuade him to stay? "Everyone, from the Mayor of Jerusalem to the management of Hapoel."

But he would not consider moving to another Israeli club, because of the two-year suspension period which this would involve if Hapoel did not agree to the transfer — and they certainly would not agree. (Moving to a foreign club entails a one-year international suspension, which he would be prepared to sit out.)

What is life like for a top player in Israeli football, second only to international skiing in its patent and blatant shamateurism? In the mornings, the players work. Eli is employed in the investigations department of the Customs. He was trained in a vocational school as an electrician, and indeed worked for some time for the Electric Company. The job at the Customs, he says, which he began six months ago, did not require any particular training — "just natural ability, like football."

From work he comes home, eats a little, sleeps a little, and goes off to the stadium for training. There are four three-hour training sessions, from Monday to Thursday. On Friday, the players rest up before the week-end match, and on Sunday they recover from it.

Eli likes to spend his evenings with his wife and two daughters. He smokes very little, drinks hardly at all and keeps a puritanical bedtime. He justifiably describes himself as an ordinary family-man.

The Hapoel team, and Eli with them, have not always trained so hard. Until this season, when ex-Israel inside-forward Avraham Menczel took over as the club's trainer, the team only worked out twice a week. Menczel has introduced a new discipline, with the stress on physical fitness and stamina. He is discarding several of the older players and grooming likely-looking teenagers for permanent places in the team. This season, he says, was one of building rather than striving for successes, and he is well satisfied to have finished in the first ten.

Eli Ben-Rimoj makes a lighting thrust at the ball as Bnei Yehuda's goalie stands ready in a recent match at the Hapoel ground in the Capital.

Eli readily admits that it was not until Menczel arrived that he realized the importance of dedicated training and physical fitness. Now 24, he has lost vital years. In one facet of his game at least — his heading — it is probably too late for him ever to make amends. This is a serious shortcoming, particularly for a centre-forward. But Eli, who displays an unfaltering cockiness as regards his footballing abilities, is "not at all worried."

"My teammates know I can't head, and so they play to my feet," he says. One need not be an expert to see the weakness of this claim. A team whose wingers cannot "float" a ball into the goal-mouth for the centre-forward to climb up to is a team playing at a disadvantage. Eli says: "If I haven't learned by now, I'll never learn," and Menczel, though he says he will try when the playing season closes, also doubts whether he can teach his star player something he ought to have mastered — by dogged training — as a schoolboy.

That he has netted a score of goals this season without using his head attests to the outstanding skill of his feet, a skill which Eli readily acknowledges. "By Israeli standards I'm good, very good. Compared to the world greats — I am almost as good talent-wise, but fall far behind in physical prowess. If I had always trained as hard as I am training this season, I would have been incomparably fitter, stronger and faster," he said.

Perhaps his development would have been faster if he had played in the national side earlier; surely he would have taken his own training more seriously. As it was, Eli had to wait until last month to make his first appearance for Israel — in a game at Bloomfield against the English team Wolverhampton Wanderers.

The delay in his debut was largely of his own making: he would not conform to the style of play that ex-national coach Emmanuel Sheffer demanded. "Sheffer's system was man-to-man marking. Every player, forwards included, had to take on a particular opponent and stick to him. I couldn't fit into this, being by nature and inclination an attacking forward. I am the kind of player who needs to be fed with passes to pounce on and break for goal. My job is to conserve my strength for goal scoring, not to waste it on marking. Well, apparently he couldn't square with this, so we quarrelled, and that was it."

Eli was included in Israel's World Cup squad last year, but stuck to his guns and sat out the Mexico Games on the touchline. Perhaps, I suggested tentatively, it had not been wise to waste the chance to play for Israel. This he dismissed: "So I wasted it. It was his fault, not mine."

Change of coach

Football fans know that the feud between Ben-Rimoj and Sheffer had been going on since Eli's days in Israel's youth team, when he was already exhibiting the same combination of individual brilliance and unyielding obstinacy. At any rate, he maintains, events have finally proved him right. Sheffer has gone, replaced by Edmond Shmilowitz, a coach who subscribes to the open, attacking football that Eli likes. The new system, the new coach, and the new centre-forward all had their first try-out against Wolverhampton last month, and Eli, at least, was fairly satisfied with his performance.

"The score (Israel lost 3:1) by no means reflected the relative performances of the two teams," he said. "If we had had their goalkeeper and they ours, it would have been very different." Considering it was his maiden performance, he was well pleased with his own effort. (Here his father-in-law could not resist adding that the other players had not passed to him often enough. The women nodded their agreement, but Eli said nothing.)

The Wolves employed long, probing passes, swift and streamlined movements from defence to attack, in their match against Israel. By comprison, the home team looked pretty ragged, with short-passing attacks building up with painful slowness only to crumble against the strong visiting defence or simply peter out through the poor finishing of the forwards — Ben-Rimoj included.

Fitness the key

Why did the Wolves players seem able to find each other with such ease and fluency with their long passes, while the Israel team could only stab the ball around in tight little movements? "Physical fitness and speed," was Eli's answer. "That was where they had the edge on us."

I pointed out that the Wolves seemed to have a selection of pre-planned moves which they could readily mount, while Israel seemed to play it by ear. He agreed. "Wolves are a machine; we are nothing like that. Our players are together at training camp for only a week before a game, and they concentrate on physical training rather than tactics." There is no blackboard and chalk, no study of the opposition's strengths and weaknesses from films. Why hasn't the Israel team adopted these procedures which are part and parcel of modern football abroad? Eli, who obviously gets on well with the new coach and hopes things stay that way, would not commit himself. "Those are the coach's problems," he said with sudden humility. "It's no good asking me." "Don't worry," his mother-in-law assured, "our boys will learn, all in good time."

He was more forthright on club football in Israel. While he thought the standard of Israeli football had improved over the past decade on the whole, there had been a distinct decline since Mexico. Israeli football could never be top-class until it was put on a professional, or at least part-time professional basis.

Judges own play

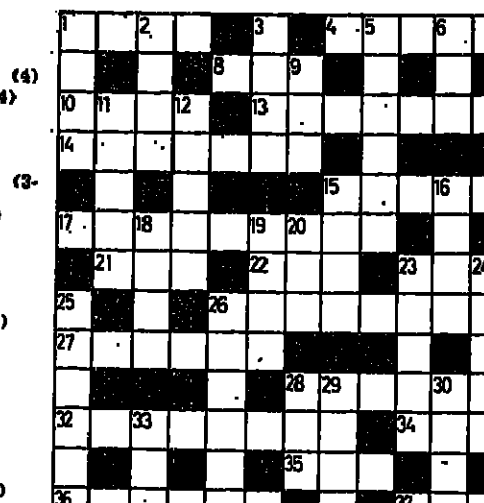
Eli was less than complimentary when asked about the spectators' appreciation of the game. "Most spectators don't understand football — and that goes for journalists too," he pronounced. (Here both parents-in-law were at pains to assure me that I was not included in the last remark.) Earlier in his career, the opinion of the crowd had bothered him. Now, he couldn't care less. Cheering or jeering, it was all the same to him. He had his own built-in faculty of self-judgement, and he had faith in that alone. If his heart told him he had played well, then he cared not who thought otherwise — trainer, commentator, or ordinary spectator. And if in himself he knew he'd done badly, then no amount of praise could persuade him differently.

But he admitted in a revealing aside that he only reads reports of the games his team wins. If Hapoel loses, he just glances at the headlines, but will not read the criticisms. And the sensitivity beneath the bluster goes deeper. If he or his side has fared badly, he says, he is sulky and unapproachable for days after. The tone of the entire week is set by Saturday's scoreline. If Hapoel wins, he is all smiles. How had his success this season affected him? "He's a different man," says Mira.

I stood to leave, motioning my spellbound charges to make for the door. They fell to whispering, greatly agitated, obviously reluctant to go. Eli came to the rescue in grand style. "Come on, I know what you want," he smiled, as they gleefully extracted grimy notebooks from their pockets for him to autograph. I had forgotten. His father-in-law smiled lovingly. "He needs appreciating, encouraging..."

TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.



EASY PUZZLE

ACROSS

1 Variety (4)
4 Soiled (6)
8 Dated (3)
10 Fewer (4)
13 Ills (8)
14 Controlled feeding (7)
15 Constant (6)
17 Account (9)
21 Faucet (3)
22 As well (3)
23 Eternity (3)
26 Month (9)
27 Bicycle for two (6)
28 Inlays (7)
32 Simulation (8)
34 Quantity (4)
35 Bark (3)
36 Outflowed (6)
37 Drive together (4)

DOWN

1 Disposed of (4)
2 Stratagem (4)
3 Pastry (4)
5 Secluded (6)
6 Forbid (3)
7 Conformists (3-3)
9 Excavate (3)
11 Number (5)
12 Sharpen (5)
15 Opening (4)
16 Noodle (4)
18 Downpour (4)
19 Detail (4)
20 Catch (3)
23 Bury (5)
24 Retreats (5)
25 Plug (4, 2)
26 Harsh (6)
28 Frigid (3)
29 Mean (4)
30 Repetition (4)
31 Despatch (4)
33 Bird (3)

Wednesday's Easy Solution

ACROSS. — 4, Oringe. 7, Smoulder. 8, Ogling. 10, Evils. 13, Sway. 14, Rice. 15, Easy. 16, Ten. 17, Peat. 19, Door. 21, Testimony. 23, Warp. 24, Sags. 26, Zip. 27, Raft. 29, Eton. 32, Tiny. 33, State. 34, Devote. 35, Needless. 36, Dynast.

DOWN.—1, Usher. 2, Tonic. 3, Alse. 4, Crows. 5, Idly. 6, Ginger. 9, Gay dog. 11, Vicn. 12, Leper. 13, Satisfy. 15, Eat. 16, Toy. 18, Esprit. 20, Onset. 21, Tap. 22, Mat. 23, Widely. 25, Cot. 28, Anent. 30, Tamed. 31, Newsy. 32, Toga. 33, Suds.

Wednesday's Cryptic Solution

ACROSS.—4, Franco(—). 7, Low water. 8, Ash-ore. 10, Splay. 13, City. 14, He-LP. 15, Pale. 16, Job(iot). 17, (class) Room. 19, Plan(e). 21, Rice-paper. 23, Pole. 24, Hied. 26, Cob. 27, Loo-N. 29, Gnaw. 32, Boar. 33, C-e-ase. 34, Plaits. 35, Idlewild. 36, Drills.

DOWN.—1, Flash. 2, Twill. 3, Lad-y. 4, F-rail. 5, A-shy. 6, (Kit)Carson. 9, Steppe. 11, Pet. 12, April. 13, Ca-MPH-or. 15, Poe(try). 16, Jar. 18, Ocelot. 20, Ledge(r). 21, (p)Rob(ity). 22, Ain. 23, Pop-lar. 25, Has(tings). 28, Oasis. 30, Nadia. 31, Weedy. 32, Bill. 33, Crew.

CRYPTIC PUZZLE

ACROSS

1 OAP's washing aid (4)
4 Pursuer in search of a drink! (6)
8 Senile, nothing! We'll see about that! (3)
10 Somebody's broken nose (4)
13 Like the region where there's little money for the Navy? (8)
14 An artistic pun on "What ho!" (7)
15 Is it eaten to the East of some Indonesian islands? (6)
17 America's cardinal academy? (4, 5)
21 Consuela embraces her (3)
22 A damsel in distress at first (3)
23 Antediluvian actor? (3)
26 Astoundingly arranged? (9)
27 This means, we hear, a bond of fidelity (6)
28 Go on—increase the distance (7)
32 Raised to lance corporal? (6, 2)
34 Cover with skin (4)
35 Different from either Jane Wyman or Irene Worth (3)
36 As a rule, it's about an American and me (6)
37 He makes pots—in the ring? (4)

DOWN

1 Heaven-sent factor in regaining Ashes? (4)
2 Help beat in a way (4)
3 Where, in Italy, to get up and have a little drink (4)
5 Shout to a solicitor to be aggressive (3, 3)
6 He doesn't agree with it (3)
7 A dashing fellow (6)
9 There's love in his heart, but he still needs a bit of luck (3)
11 They indentify people by various means (5)
12 Mine owners, say (5)
15 To hit one means trouble (4)
16 Like the high cost of octopus? (4)
18 Beastly fat (4)
19 It's taken as swearing (4)
20 I had a girl first (3)
23 Ah, the politician of today! (5)
24 Cried for me, but not all day (5)
25 Are it's contents only a sweet memory? (3, 3)
26 Funny letters to the paper (6)
28 Some facial fungus for amusement (3)
29 Top primate getting cross (4)
30 Graham Land? (4)
31 We can depend on finishing surely? (4)
33 Prominent tooth? (3)

Solutions to Today's Puzzles on Wednesday

London Express Service

TV

FRIDAY

3.30 Rhythmgame. 8.30 Hedva and Shlomik 1971 (part 6). 9.00 Weekly Magazine (1st edition). 9.40 "L'Ombre Chinois" — from the Inspector Maigret series. 10.55 News. ARABIC: 6.30 News. 6.50 Full-length feature film. INSTRUCTIONAL: 8.15 Arithmetic (3rd series). 9.10 Science 6. 10.00 & 11.00 Biology 10. 11.25 Page from a Book. 11.40 film. 12.00 Face to Face with Pakad Varda Famir.

SATURDAY

6.00 Cartoons. 7.30 Hamavdil. 7.50 Weekly Magazine (2nd edition). 8.10 Department S: Reflection of Death. 9.20 Sport. 9.55 News. ARABIC: 6.30 "Los Paraguayos" (part 2). 7.00 News. 7.15 Forum.

SUNDAY

6.00 The Pogels. 6.12 Sport for Youth. 7.30 Bewitched. 8.00 Mabat. 8.20 Muked. 9.05 Where Mystery Begins — from the Run For Your Life series. 9.55 News. ARABIC: 6.30 Saml and Susan. 7.00 News. 7.15 Projector. INSTRUCTIONAL: 8.15 English 5 — Sheila's Birthday. 9.05 English 9 — Back Home. 10.00 Algebra 9. 10.25 Science 6. 11.00 Geometry 9. 11.25 Arithmetic 5. 12.00 English 10 — The Treasure Hunt. 12.30 Arithmetic (2nd series). 1.35 Technical Drawing 9. 2.20 Science 7. 4.00 English 6 — Twenty Questions.

MONDAY

6.00 Lassie. 6.25 Children's Stories. 7.30 Hedva and Shlomik 1971 (repeat). 8.00 Mabat. 8.20 "The Third Hour" — Shimon Yekutiel's "A Dead-End Street" will be screened, followed by a discussion by a team of experts who will also reply to questions by viewers at home. 10.45 News. ARABIC: 6.30 On science, technology and medicine. 6.45 Messages to relatives and friends. 7.00 News. 7.15 Sport. INSTRUCTIONAL: 8.15 English 6 — Window Dressing. 9.10 English 5 — Sheila's Birthday. 9.35 Kindergartens. 10.00 Biology 9. 10.25 Arithmetic (1st series). 11.00 Algebra 10. 11.25 Mathematics 8. 11.50 Biology 10. 12.30 Science 7. 1.35 Technical Drawing 9. 2.20 Technology 8. 3.10 English 9. Hobby Exhibition.

TUESDAY

6.00 Youth Magazine. 7.30 Family Affair. 8.00 Mabat. 8.20 "The Trail of Stanley Livingston" — documentary. 9.05 The Saint. 9.55 News. ARABIC: 6.30 For the Family. 7.00 News. 7.15 Projector. INSTRUCTIONAL: 9.05 English 9 — Back Home. 10.25 English 6 — Window Dressing. 11.00 Technology 8. 11.25 English 7 — A Cat in a Cupboard. 12.00 English 10 — The Treasure Hunt. 12.30 English 8 — Going Shopping. 1.35 Science 7. 2.20 Face to Face with Pakad Varda Famir. 2.41 Chinese Theatre.

WEDNESDAY

6.00 Thailand (part 2). 6.20 Puppet show. 6.30 The 21st century: "Now You See It". 8.00 Mabat. 8.20 Moresha. 8.55 "The Spiral Staircase" — full length feature film with Dorothy McGuire, Ethel Barrymore, George Brent, Gordon Oliver, Rhonda Fleming and Elsa Lancaster. 9.55 News. ARABIC: 6.30 This is your problem. 7.00 News. 7.15 The Israeli Arabs. INSTRUCTIONAL: 8.15 Algebra 9. 9.10 English 7 — A Cat in a Cupboard. 11.00 Technical Drawing 8. 11.25 English 8 — Going Shopping. 12.30 Arithmetic (3rd series). 1.35 Science 7. 2.20 Page from a Book. 3.35 Film. 4.10 English 8 — Going Shopping. 4.40 Science 7. 5.08 Kindergartens.

THURSDAY

6.00 Headlines and Margins. 7.30 Pride and Prejudice: Pride (part 3). 8.00 Mabat. 8.20 The Entertainment Broadcasting Service: The San-Remo Festival. 9.55 News. 10.00 Service Broadcast by the Ministry of Transport. ARABIC: 6.30 News. 6.55 Circus. 7.00 News. 7.15 Projector. INSTRUCTIONAL: 8.15 Arithmetic (1st series). 9.10 Arithmetic (2nd series). 9.35 Kindergartens. 9.50 Geometry 9. 10.25 Science 7. 11.00 Algebra 10. 11.25 Arithmetic 5. 12.00 Biology. 12.30 Mathematics 8. 1.35 Vendeuses Meubles. 2.20 Technology 8.

BRIDGE

By George Levinrew

PRECISION

HAS America found the answer to the Italians? An excellent summary of the Precision System by C. C. Wei, with which important U.S. championships are being won, is available for 50 cents (plus postage) from the Precision System Headquarters, 230 Park Ave., New York, N.Y., U.S.A.

American International stars are now using the Precision System. Here is a deal successfully bid and played by Robert Jordan and Arthur Robinson. Cover the East-West hands as you plan your play in 6 ♠ by South after the lead of the ◇ K.

Dlr: N Love All

NORTH
♠ A Q
♡ K 6
◇ A 7 5 2
♣ K J 8 5 4

WEST
♠ 6 3 2
♡ J
◇ K Q J 9
♣ Q 10 9 6 3

EAST
♠ 5 4
♡ Q 10 9 5 4 3
◇ 10 6 3
♣ 7 2

SOUTH
♠ K J 10 9 8 7
♡ A 8 7 2
◇ 8 4
♣ A

Jordan NORTH	Robinson SOUTH
1 ♣ (1)	1 ♠ (2)
1 NT (3)	2 ♡ (4)
2 ♠ (4)	3 ♣ (4)
3 ◇ (4)	3 ♠ (4)
4 ♣ (4)	4 ♡ (5)
5 ♡ (4)	6 ♠

(1) at least 16 points, not necessarily a ♣ suit.
(2) five card suit, minimum 8 points, forcing to game.
(3) minimum with stoppers in unbid suits.
(4) shows control.
(5) marking time.

At first glance, the hand looks easy. You apparently have the time to ruff two hearts in dummy and discard the losing ◇ on the ♣ K, making 13 tricks. But the expert believes in safety first.

After winning with the ◇ A, Robinson entered his hand with the ♣ A and led to the ♡ K. On the ♣ K he discarded his losing ◇. But safety first was still the rule. A low ♡ was led from dummy and East was allowed to hold the trick! East-West were helpless. The losing ♡ was ruffed in dummy and the contract was made. Had Robinson played the ♡ A on the second lead of the suit, West would have won the trick by ruffing, and with a ♠ shift an additional ♡ trick would have been guaranteed for the defence, thus setting the contract.

Winning bridge requires not only precision in bidding but also precision in play.

ON THE AIR

FIRST PROGRAMME

250, 340.5 and 281 M.

NEWS:— Today: 13.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00, 10.00, 11.00, and 12.00 p.m. Tomorrow: 8.00, 9.00, 10.00, and 12.00 a.m.; 1.00, 2.00, 5.00, 6.00, 7.00, 8.00, 10.00, 11.00 and 12.00 p.m.

SECOND PROGRAMME

457 and 423 M.

NEWS: — Today: 6.05, 7.00, 8.00 9.00, 10.00, 11.00 and 12.00 a.m. 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 9.00, 10.00, 11.00 and 12.00 p.m. Tomorrow: 7.06, 8.00, 9.00, 10.00, 11.00 a.m. 12.00, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 9.00, 10.00, 11.00, 12.00 and 1.00 a.m.

FIRST PROGRAMME

Today

11.16 a.m. Broadcast for Pupils. 11.51 Son and Melody. 12.05 Close Down.

1.58 p.m. Opening. 2.10 Mother and Child. 3.05 Shabbat Song. 3.20 "Kabbalat Shabbat." 4.04 Language Corner. 4.30 "Choir" — Cantatas by Bach. 5.06 Classical Request Programme: J. Ch. Bach: "Cantone in Utica" (Conductor Raymond Leppard): Dvorak: Rusalka — Overture (Conductor: Jaroslav Krumbholc). 6.05 Announcements. 6.10 "What will be heard?" — a preview on next week's music programmes — produced by Alexandra Melamed. 6.30 Literary Magazine. 7.05 "The Weekly Column." 8.10 Images, Pages and Songs for Shabbat. 8.30 Friday Evening Concerto — (Stereo) produced by Alexandra Melamed — Bach: Brandenburg Concerto No. 5 (Soloists: Aurele Nicolet — Flute, Rudolf Baumgartner — Violin, Ralph Kirkpatrick — Harpsichord, with the Festival Strings Lucerne); Brahms: Double Concerto in A minor for Violin and Cello, op. 102 (Soloists: David Oistrakh and Mstylaw Rostropovitch, Conductor: George Szell); Carlos Surinao: Concerto for Orchestra (1958) (the Paris Radio Symphony Orchestra conducted by the Composer). 10.05 "Profile — Izi Avrahami's Story (repeat). 10.45 Musical Miniatures. 11.05 Repeat Broadcast — The Israel Chamber Ensemble conducted by Gary Bertini — Stravinsky: "L'Histoire du Soldat" (Speaker: Shraga Friedman). 12.05 Close Down.

Tomorrow

7.58 a.m. Opening. 8.08 Announcements. 8.15 Morning Concert — Telemann: Overture in D major (the Collegium Musicum of Paris conducted by Roland Douatte); Handel: Harp Concerto in B-flat major op. 4, No. 6 (Soloist: Lily Laskine); Holst: "The Perfect Fool," Ballet Music, Op. 39 (Conductor: Sir Malcolm Sargent). 8.55 A. Allon — Talk. 9.05 World of Science. 9.35 Musical Quiz arranged by Avi Hanani. 10.05 The Weekly Diary. 10.52 Hebrew Songs. 11.03 "Curtain Up." 11.45 Encore for the artist. 12.05 Public Trial. 1.05 Concert — Beethoven: "Egmont" Overture, Op. 84 (Conductor: Leonard Bernstein); Saint-Saens: Concerto No. 3 in B-minor, op. 61 (Zino Francescatti — Violin, Conductor: Dimitry Mitropoulos); Prokofiev: Symphony No. 1 in D op. 25 "Classique" (Conductor: Witold Rowicki). 2.10 Close Down.

5.08 p.m. "A Handful of Tunes" — Composers suggest... Zvi Avni. 6.10 "Anecdote" — Little Tales on Great Musicians. 6.30 Middle East Magazine. 7.05 The Weekly Magazine. 7.50 Bible Reading. Tehilim, chaps. 49 and 50. 8.10 Hamavdil. 8.40 Songs in Ladino. 9.00 "Portrait in Sound" — The Three Great "S" in German Music of the 17th century. Schein: Suite No. 8 in A major; Schein: "Ich freue mich in Herren" — Motette; Scheidt: "Duo Seraphim Clamabant" from the "Canzones Sacrae" Scheidt: Canzona on the Chanson "O Nachbar Rolland"; Schutz: Italianische Madrigal; Schutz: "Habe deine Kyst" from the "Small Sacred Concerts"; Scheidt. Variations on a Dutch Song; Schutz: "Magnificat" (Elisabeth Speiser — Soprano, Kurt Huber — Alt; Josef Schmalhoper — Tenor, Gunther Wilhelms — Bass; Choir and Instrumental Group conducted by Helmuth Rilling). 10.05 "Radio-story". 10.35 Recital — Shulamith Shapira — Piano — Bach: Prelude and Fugue in C major; Schumann: Novelette op. 21 No. 4; Honegger: Seven pieces breves; Chopin: Three Waltzes (op. posth.) 11.05 "Music has many Faces." 12.05 Close Down.

SECOND PROGRAMME

Today

6.00 a.m. Religious Service. 6.10 Exercises. 6.20 Musical Clock. 6.55 Programme Announcements. 7.05 Press Review. 7.15 Hebrew Songs. 7.55 "Green Light." 8.10 "Good Morning." 8.55 "From A to Z." 9.05 "Good Morning" (cont.). 9.49 The Small Ad Corner. 10.05 Housewife's Corner. 12.07 Programme for the Worker and the Employer. 12.30 "At Midday" — News and Music. 2.08 Press Review. 2.10 Where to Go and Light Music. 2.35 Weekend — ed. by D. Guttman, presented by Yossi Banai. 4.05 "Radio teens." 5.04 Miniatures — from various publications. 6.05 "With his own hands" (repeat). 6.59 Close Down.

9.05 p.m. Shabbi Shalom — story, song and proverb. 10.04 "Musicall." 11.05 "It's Close to my Heart." 12.05 Night Music. 1.05 a.m. Close Down.

Tomorrow

6.58 a.m. Opening. 7.00 Religious Services. 7.16 Hebrew Songs. 7.35 Announcements. 7.40 Hebrew Songs (cont.). 7.55 Today's Programmes. 8.07 Songs and Melodies for Everybody. 10.05 "Classic and Light." 11.03 "Yours for a While" — with Zaharira Harifal. 12.05 "Anything Handy." 1.05 Stage and Screen. 1.40 Cantoral Programme. 2.10 Where to Go and Light Music. 2.35 Popular and Liked. 3.30 Songs and Goals. 6.05 "I am a New Immigrant." 6.25 Sport. 6.59 Close Down.

9.05 p.m. Our Songs. 9.35 Jazz Corner. 10.05 "Radio-Tek" — with Yoram Arbel. 12.05 Night Music. 1.05 a.m. Close Down.

FOURTH PROGRAMME

143, 407 and 191 M.

Today and Tomorrow: News in English: 7.00 a.m., 1.30 and 8.30 p.m. News in French: 7.15 a.m. 2.00 and 8.45 p.m. Arabic Programme: 5.58-7.00 a.m. 7.30-9.00 a.m.; 10.58 a.m.-1.30 p.m. 2.30-8.30 p.m. 9.00 p.m.-12.15 a.m.

ENGLISH PROGRAMMES:

(407, 292, 443, 42 M.: 737, 1025, 677, 7189 kHz.)

7.00 a.m. News and Israel Press Review. 1.30 p.m. Jerusalem Calling — News and Sound Pictures of Life in Israel. 8.30 Newsdesk — News and Newsreel.

IMMIGRANTS' HOUR

Today: 7.00 p.m. News in Easy Hebrew: Song, Story and Legend. 7.30 Yiddish 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Russian 9.00 Close Down.

Tomorrow: 7.00 p.m. News in Easy Hebrew: Stories from Papa's Home. 7.30 Yiddish 8.00 Ladino. 8.15 Mograbi. 8.30 Rumanian. 8.45 Hungarian. 9.00 Close Down.

ARMY PROGRAMME

216, 225 and 235 M.

Today: 11.00 a.m. Requests Programme. 11.15 From the Foreign Hit Parade. 11.30 Lunchtime Guest. 12.00 News. 12.05 Requests (cont.). 12.30 The Jewish Point — with Hanna Zomer. 12.35 Requests (cont.). 1.00 News. 1.05 Hebrew Songs — Requests. 1.30 Sports Corner. 1.35 Requests (cont.). 1.55 Personal Announcements 2.00 News. 2.05 Announcements for Soldiers. 2.10 Close Down.

2.57 p.m. Opening. 3.00 News. 3.05 Reading the "Haftara" 3.07 "Old and Good" 4.00 News. 4.05 Requests from Soldiers. 5.00 News. 5.05 The Third Hebrew Hit Parade. 6.00 News. 6.05 This week in Zahal — weekly magazine. 6.45 Tradition. 7.00 News. 7.10 Ram Evron's Weekly Magazine by Shmuel Shai. 10.00 News. 10.05 My Hit Parade with Shmuel Bonim. 11.00 News. 11.05 With Yaacov Meridor — at his home. 12.00 News. 12.05 Close Down.

Tomorrow: 11.00 a.m. Opening. 11.05 With Avraham Mor. 12.00 News. 12.05 "Keren Hatzir" — Everything or nothing. 1.00 News. 1.05 Personal Questions. 2.00 News. 2.10 Close Down.

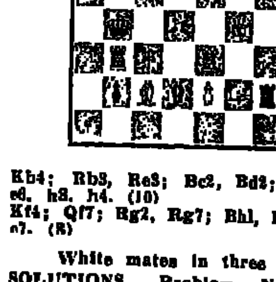
2.57 Opening. 3.00 News. 3.05 Songs and Tid-bits. 4.00 News. 4.05 Love, Love Not. 5.00 News. 5.05 On the Same Subject. 5.50 Who wins, who loses. 6.00 News. 6.05 Who wins, who loses (cont.). 6.10 An hour with Tuvia Zafir. 6.45 "Anyway." 7.00 News. 7.10 Had I been in your Place — with Teddy Kollek. 8.00 News. 8.10 Foreign Songs. 9.00 News. 9.05 Magazine on Jerusalem. 10.00 News. 10.05 Direct Dialling. 11.00 News. 11.05 Direct Dialling (cont.). 11.45 Bedtime Story. 12.00 News. 12.05 Close Down.

JERUSALEM CALLING
292, 407 and 448 Metres
(677, 727 and 1025 kHz.)
1.30-2 p.m.
English Programme

CHESS

Problem No. 2240

E. VISSERMAN, Holland
1st Pr. Schach-Eco 1969



Kb4; Rb5, Re3; Bc2, Bd2; Pc5, e2, e6, h3, h4. (10)

Kf4; Qf7; Rg2, Rg7; Bh1, Bh8; Pb2, e7. (8)

White mates in three (3x)

SOLUTIONS. Problem No. 2238 (Bouma): 1.Rb4! Ka7 2.Rfb3 Bh2/Be3 3.R:b2/R:e3; 1.Rba/Rf7/Re7? Be3/Bf4/Bh6!

HIGHEST GRADE FOR NETANYA 1971

The 1971 Netanya Grandmasters' tournament will be graded in the highest category (IA) of the World Chess Federation. With the final confirmation regarding the participation of Grandmasters Pal Benko, Arthur Bisguier (both U.S.A.) and D. Janosevic (or L. Ljubojevic) from Yugoslavia, the number of players with the highest international title will be nine. This is the first time in the history of international events in Israel that the organizers have succeeded in reaching the coveted top category.

NATIONAL TEAM CHAMPIONSHIP

Overall standings in the First Division after the sixth round: Tel Aviv ASA 24, T.A. Lasker 22½ (1), Rishon LeZion Feldklein 20, Bat Yam Hapoel 19, Jerusalem Hapoel 17½ (1), Technion ASA 17½, Haifa Herzliya 15, Haifa Lasker 13½, Haifa Hapoel 13 (6), Jerusalem Rubinstein 11 (6). Emek Hefer Hapoel (with 29 points) and Ramat Gan (with 26 points) are the leaders of Second Division North and South respectively.

RUMANIA — WEST GERMAY MATCH

Sicilian Defence

V. CIOCALTEA — E. DARGA

1.e4 c5 2.Ktf3 Ktc6 3.d4 c:d 4.Kt:d4 e6 5.Ktc3 Qc7 6.Be3 a6 7.f4 b5 8.Ktb3 d6 9.Bd3 Ktf6 10.0-0 Be7 11.Qf3 Bb7 12.Rae1 Ktb4 13.Qh3 Ktd7 14.a3 Kt:d3 15.c:d Ktc5 16.Kt:c5 d:c 17.f5 e5 18.Qg3 Bf6 19.Re1 Rd8 20.d4! c:d 21.Ktd5 Qd6 22.Kt:f6 + g:f 23.Rd3 Qf8 24.Re7 Rg8 25.Qd3 Rd7 26.Rfe1 Qg7 27.g3 Qg4 28.R:b7 R:b7 29.Qe2 Rd7 30.Qc8 + Rd8 31.Qc6 + Rd7 32.Q:f6 Rd8 33.Q:e5 +. Black resigns.

The event which took place in Bamberg was won by Rumania 12-8, the major part of the points being scored by the Rumanian ladies. Dr. Helmut Pfleger and his newly-wed wife Doina Pascu-Pfleger played in opposing teams — certainly a unique case in international matches. Between them, the Pflegers scored 8½ points out of their four games.

REGGIO EMILIA 1970/71

Sicilian Defence

M. DAMJANOVIC — L. BARCZAY

1.e4 c5 2.Ktf3 d6 3.d4 c:d 4.Kt:d4 Kt f6 5.K:c3 a6 6.Bg5 e6 7.f4 Qc7 8.Qf3 b5 9.0-0-0 Bb7 10.B:f6 g:f 11.Qh5 Qc5 12.f5 Ke7 13.Qh3 Ktc6 14.Kt:c6 B:c6 15.f:e f:e 16.Bd3 b4 17.Kte2 h5 18.Ktf4. Black resigns.

YUGOSLAVIA. The Vrnacka Banja international tournament was won by U.S.S.R.'s young master R. Vaganian with 11 points out of 15. Runner-up of the event was L. Ljubojevic (Yugoslavia) with 10½, ahead of Grandmasters L. Stein (U.S.S.R.) 9½, B. Ivkov (Yugoslavia) 8½, etc.

ELIAHU SHAHAF

THE ROOT OF ALL EVIL

MONEY, both foreign and domestic, played a large part in television programmes this week, as the boys quite correctly tried to keep us in the economic picture. The local tax reform was brilliantly summed up in a *Jerusalem Post* headline, which deserves to be a classic: "Income tax may be lowered: new additional tax likely," indicating that Mr. Sapir intends as usual to take away with the left hand a little more than he gives with the right. This scheme was the theme of an interesting "Mokked," in which Dr. Ben-Ami Zuckerman of the Ministry of Finance's Revenue Department explained the new deal that he was offering the citizen.

In the circumstances, it was hardly surprising that the three experts on the panel should have treated his largesse with the sort of suspicion the Trojans should have displayed when presented with that wooden horse. They kept hammering away on two themes — what would be the take-home pay of the average taxpayer, and how would the Government finance all its needs if it made real concessions? Dr. Zuckerman became somewhat harassed under this pressure, and I don't blame him: tax collectors do not easily play the role of Father Christmas, or the Jewish equivalent of this amiable gentleman. Nor did he have the answer to the question of what would be the effect of increasing the public's purchasing power.

Some of the revelations he threw in were rather disturbing, such as the admission that people high up on the wage ladder were getting large, tax-free payments in the form of free telephones, cars, and so on, and that work morale has declined because nobody is prepared to work for what little remains after taxes.

Right-wing critics of the Government's financial policy have been saying for years that excessive taxation would reduce initiative to the vanishing point, and it seems that they were right, for a change. Since so much of Israel's production depends on overtime and moonlighting, and people do the minimum during the hours they spend officially in the jobs where they have permanency, it should have been obvious that workers would ultimately prefer the lotus flower of happy indolence, or the roses of actual tax evasion, if extra earnings were rapaciously seized. The same thing has happened to married women with children. The tax collectors must learn discrimination.

Of course, the real answer is that next year is an election year, and we will have to be given, somehow, our few months for making whoopee. This is a firmly-entrenched democratic tradition, and I am delighted that Israel honours it so thoroughly.

As for all the excellent explanations, complete with graphs, of what was happening to the foreign currencies of the world, I emerged with comprehensive knowledge of exactly what to do with all the holdings in dollars, Deutschmarks, Swiss francs, French francs and gold that I haven't got.

* * *

A GREAT deal of very good coverage was given to the Leningrad show — it is a misnomer to dignify Soviet persecutions with the word "trial," which implies some system of justice — and reactions throughout the world. The shots of the beaten up young Jewish demonstrators in London were marred by inability to cope with the language problem, that old bugbear of Israeli television. If ever there was a time to give us the real English as spoken by the people, it was this; the Hebrew could have been given as a caption. Particularly exasperating was the way they shut up a bystander, some sort of parson, I think he was, and left him opening his mouth like a goldfish when we were dying to hear him report like a parakeet.

A listener made a very good point in a letter to *The Jerusalem Post* urging that captions should be left longer on the screen, for those who have not passed courses in rapid reading.

* * *

DAN Shilon did a first-class job on the great basketball fiesta; the live show on Tuesday night was particularly good. It is strange, and perhaps a result of the Israeli genius for improvisation, that live programmes seem to go off without any of the hitches that customarily occur in more leisurely productions.

The match against Spain brought us all the emotions that spectators in the Holon arena itself experienced — early exultation, rapidly increasing fear, exasperation, ending in ultimate despair, as the Israelis moved backwards from a large early lead to a crashing defeat. Haim Starkman was a stern and correct commentator on what went wrong.

Excellent use was made of cameras to contrast the players' faces in close-ups with long-range shots of the action. In fact, the pictures were so good that I found myself asking the inevitable question — if this sports programme is so good, why is the coverage generally so bad? Presumably the answer is economy, limiting the number of cameras and people. If so, it might be better to give us a concentrated treatment of one sports event, instead of scattering resources too widely.

* * *

IT is hard indeed to keep up with the hair styles, colour of hair and clothing displays of the commentators; both the men and the women seem to change these with the facility of those models we saw on a fashion show. Haim Yavin, for instance, appeared at eight o'clock one night in a dark suit and a couple of hours later in his very fancy summer lightweight; and it may have been a lighting effect, or the reception on my set, but I think his hair matured like wine in the interim, and turned darker to match the news he brought us of the Black Panther riots.

Keeping abreast of these styles adds piquancy to the news and announcements, and I am all for them.

* * *

AN added irritant in Jordan's policy of beginning its old films in the middle of Israeli programmes is that we are not told the names of the stars. Working out the picture is no problem, since most plots are much of a muchness. But the stars! There was this film in particular about this mad guy Nick, who married the daisy-loving girl and wanted to kill her, but was foiled by the doctor and so blew up his ancestral home. I am neglecting all my affairs trying to remember who the stars were, and will be grateful to anyone who will jog my memory. If Jordan won't do the decent thing and begin films after 10.15, they should at least repeat the names of the cast at the end of the evening.

Glad to be on the sidelines

On the Radio

by Helga Dudman

TAPED conversations of several eager discussants (Pluralogues!) are something of a standby on radio. I suppose a case could be made against this sort of thing — we talk so much anyway, it's not "radiophonically creative," and so on. I have nothing against the genre, perhaps because it always makes me so happy that I am not at a real party. Two samples of which I heard parts last week:

Thursday evening, Channel B, had "On Three and on Four," (by Ehud Manor), with Shulamit Aloni, Gidon Samet, Yigal Tumarkin, and Adam Baruch shouting at each other. I happened to dial in on a very noisy segment indeed, about "Love Story" and Erich Segal. The item had its "radiophonic" aspects in that we were treated to several versions of the song, which as far as I am concerned is enough to put a person off love for months.

Most opinions were negative, though somebody said that Segal cannot be as inane as he seems ("He is a rabbi's son and goes out with beautiful women"), and besides "Yellow Submarine" was quite good. Tumarkin, naturally, thought this early Segal was a terrible, stupid, derivative piece of work. Typical comment: "Amos Elion says he knows Segal personally and that he did the whole things as a joke." And "As is now being pointed out, it's just a new phase — to the point that 'Margo Shell' is getting good reviews abroad."

The following evening at the same hour, this time on Channel A, we had four men (first names only) discussing "Totalitarian Ideology" on Amnon Achi-Noami's programme, "What Do You Say" "Ma Ata Omer." There was no small talk on this one; it was Ortega Y Gasset and bourgeois liberalism all the way. The concepts tackled are certainly of profound importance, though it all struck me as highly academic. Yet how can it be otherwise, until we are priviledged to tune in to Channel A and hear Kosygin, Mao, and Nixon kicking around definitions and historical implications of Ideology? Halfway through, I definitely felt I belonged with the little wives, who were presumably at the other end of the room discussing Weight Watching.

* * *

"HATSI Hayom" continues its pursuit of radiophonic irreverence. A recent item dealt with Israeli women *vis-à-vis* The Pill. According to a survey made at a Tel Aviv hospital, most women here do not use it. Two who were interviewed said they just did not consider it safe in the medical sense and relied on old-fashioned methods. A doctor, when questioned, said he did not generally recommend it: "It's a local problem, and requires a local solution."

Announcer, rounding off the item: "A local problem, but a world-wide one."

And then the musical selection, rounding off still more roundly: Arik Einstein's "What Do you Do When You Get Up In the Morning?"

* * *

ON another "Hatsi Hayom" broadcast, Russian-speaking listeners (who passed this point on to me) were surprised to hear an apparent mis-translation of an item from the Soviet Union. What they heard first, in Russian was a telephone conversation with a Russian (non-Jew, as it happened) who described an article in that day's "Pravda." But, said the Russian over the telephone he himself had not read it. What followed in Hebrew was ostensibly a translation of this conversation, but in fact an account of the anti-Israel tone of that same Pravda article. Since many local listeners know Russian, they must have been startled by this gap.

* * *

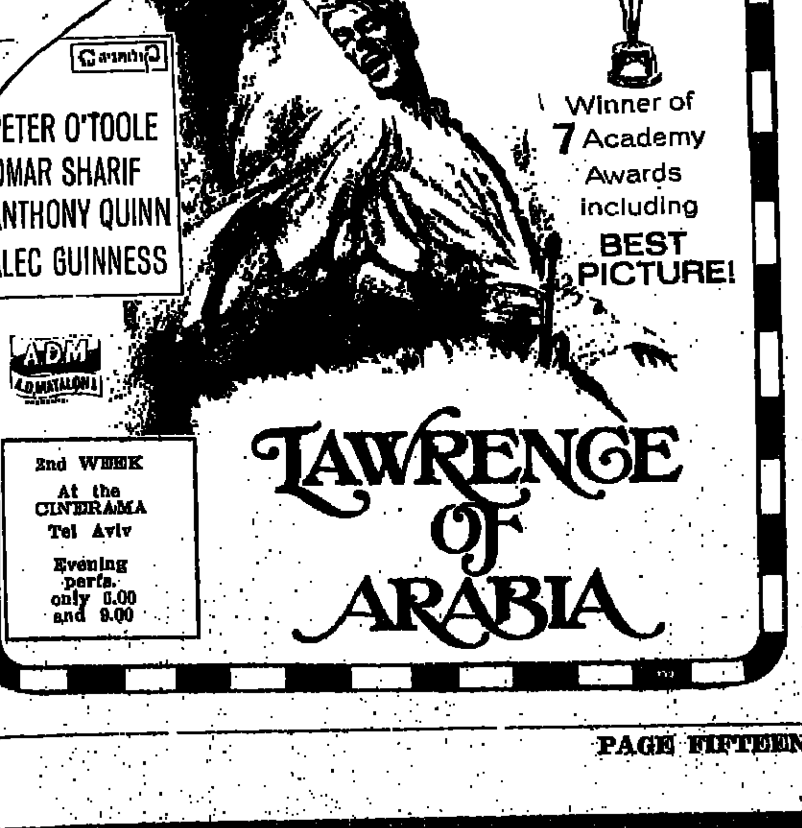
YOU might think we have the most absent-minded army in the world, judging from the Army Channel's daily "Personal Announcements" corner which closes down the morning broadcasts. You get the soldier wishing to contact the owner of the mustard-coloured Chevrolet that picked him up between Rehovot and Beersheba last Tuesday; the soldier who forgot his tan valise, black wallet, and *tefillin* in the green car that took him to Tel Aviv; sometimes, very sweetly, you get a soldier who gave a lift to a civilian and has the plastic carry-all the civilian forgot; or you get "exclusive" items, such as, "Will the new-immigrant gynaecologist from Sweden who gave a lift to a girl called Mimi near the hospital, please get in touch with her."

To offset this aura of absent-mindedness, it should be reported that the Army Channel's record library seems to be managed with total recall. The reference is to the Saturday evening programme in which listeners telephone requests for a specific record; if the department does not come up with the requested record (including the requested arrangement and soloist) and have it on the air within 90 seconds flat, the listener gets a free record. I wonder if members of the staff which performs such wonders ever forget beige suitcases in green sedans on the way to Tel Aviv.

* * *

MOST of us rarely have the chance to spend 24 hours at a religious Nahal outpost. We had a welcome version of this on the Army Channel's Saturday night programme, produced under the auspices of the Army Chaplain's Office, in "24 Hours at Kfar Darom." Boy and girl soldiers of the "Bnei Akiva" movement told us what it was like to live in a sea — of sand — of hostile Arabs; the original Kfar Darom, which had been settled by religious 17-year-olds, was destroyed during the War of Independence. The same site was resettled last Yom Kippur eve, the date of the original settlement. Some of the older Arabs in the surrounding villages, we learned, recalled the names of some of the original boys and girls, and can hardly be expected to know what to make of this display of stubbornness.

"We read a lot, and we have discussions. Rogers' visit, for instance," was a comment of one of the boys. "The're even fussier about *kashrut* here than we are at my own home," said one of the girls, against a sound-track that included prayers, tractors, and turkeys. Here is an excellent example of religious girls serving within the defence programme, and very far from home and mother. One, who immigrated two years ago from America, sounded enthusiastically happy at Kfar Darom. Unless she was working hard at fooling us, she suffers not at all from any new-immigrant neuroses. Or perhaps, as the theory goes, she was simply a cheerful type at home too? No: "I'm here because I'm such a Zionist!"



GALLERY GUIDE

JERUSALEM

ISRAEL MUSEUM

Israel Museum Guide

ARYEH AROCH — A wall of his works has been mounted by the Museum in timely recognition of his being honoured this year with the Israel Prize. Aroch has done much for Israeli art and culture, both as a painter and as Ambassador (to Sweden) and later as the head of the Cultural Section of the Foreign Ministry. In general, he is a man whose outlook has got younger as he has got older; and he moved from light expressionism to abstraction and even pop while preserving an evident love for the paint and surface itself. Some of his best things are attractive, deceptively doodle-like works in oil pastel over magazine colour reproductions in an entirely personal manner; indeed, you can tell an Aroch, oil or pastel, anywhere. The handful of works on display here effectively reflect his progression from the "New Horizons" period of lively formalization (in this case, a freely-painted piano, his first work to be acquired by the Museum) to abstract works with pop overtones (a work containing a reference to Sir Herbert Samuel) and finally to an almost hard edge little pastel abstraction. (M.R.)

SAUL STEINBERG — The famous "New Yorker" cartoonist has munificently donated five fine works to the Museum and they are much more than cartoons; his tiny figures in a landscape contain all sorts of literary and artistic allusions (to Millais "Angelus" and mediaeval battle pictures) as well as philosophical ones; or summings-up of the nature of a city, with the glories of parade and uniform led by the Church and classical architecture side by side with less glorious buildings. The Steinbergs are entirely individual and endlessly inventive and often painted with classical skill (note the watercolour rendering of a sky). Above all, they are utterly charming. (M.R.)

The Paulus Book of Charles Knowles (Library)

Theatre and Ballet Figurines, Ancient Mediterranean and Near-Eastern Cultures

New Permanent Display of Jewish and Palestinian Coins

REGINA RESHEF — Thinly-painted oils in an almost impressionist manner that are all identical in approach and nebulousness of form. The tendency to prettiness is not enhanced by the large flat gold frames in which they are embedded. (Engel Gallery) till May 31. (M.R.)

OFER FENIGER — Show of works by 21-year-old paratrooper killed in 1967 battle for Ammunition Hill (Artists House) opens Sat., till June 2.

ALFRED HRDLICKA, ADOLF FROHNER (Vienna) — Paintings, drawings, etchings (Artists House) from Sat. till June 16.

YEHUDA BACON — Oil sketches, graphics and drawings by Jerusalem painter whose work usually centres on sketches of women in a romantic, semi-expressionist manner. (Nora Gallery) till June 1.

ROBERT ROSENBAUM — Collages (Little Gallery, Rehov Schatz) till June 3.

ELI SHAMIR — Paintings (ICCY).

ASHER YITZHAK — Sculptures (ICCY).

TEL AVIV

MORDECHAI LEVANON — (1901-1969) — This is a fine uncrowded selection of gouaches and gifts by an artist who became the most eminent interpreter of the spiritual unearthly qualities we have come to associate with Jerusalem and Safad. All but two of the 32 works on show are, of course, landscapes. The hills, with dwellings cropping out of them, strain upwards; the colours are indescribably rich orchestrations that vary from effulgence to sensitively reined-in harmonies; the compositions with their myriad components are perfectly synchronized, and throughout there is a warm expressive feeling. It is a show that brings out the very best qualities of the artist. (Lim Gallery, 170 Ben Yehuda). (R.B.)

BERNARD REDER / ISRAELI TAPESTRIES — This new gallery, which bears the name of its owner and director, Dvora Schocken, has opened with a relatively modest but impressive selection of works by the late U.S. sculptor Bernard Reder. All were included in the large retrospective held at the Helena Rubinstein Pavilion in 1968. Reder, whose works have still not received their due recognition (the chronology of his various phases of work did not mesh with the predominant trends) was a powerful and original sculptor. Included here is a masterful condensed, heavy nude which, through careful carving, retains the solidity of the original block and at the same time invests it with immense vitality; One clearly senses the density of the living figure within. At the other extreme are open "volumetric" works in which the volume displaced by the sculptures is composed of both solid forms and moulded space. These works, done later, possess a strain of expressionistic fantasy. No less notable are several heads in which classic modelling is blended with far-ranging imagination. On the walls are several tapestries all woven at the Manhush workshop in Ein Hod, all but one based on paintings and special designs by Israelis. Their character is generally decorative, though Robert Hellman's tapestry version of his painting style comes out sharper, more emphatic and more naturalseeming than the overworked inchime of his canvases. Ardon's cloud of colourful alphabet-like symbol forms on graded browns is the most flawless, integrated and sensitive composition in the selection. The translation of Janco's early Zurich cafe painting, reproduced in colour on the invitation, was regrettably absent from the show. (Dvora Schocken Gallery, 39 Hovevei Zion). (R.B.)

MICHAEL ARGOV — Paintings, multiples and serigraphs. The two main form components are, as usual, a white corrugated texture cut or formed into irregular angular geometric shapes which cover most of the area of each work. Placed between these linear relief areas (usually two and sometimes three to a work) are smaller flat angular hard-edge colour forms. The colour situation which is typical of most of Argov's abstracts, even before his relatively recent preoccupation with hard-edge geometric compositions, is that of a predominant white in which relatively small areas of bright colour have been placed. This pleasant, "clean" but innately decorative and therefore weak colour scheme requires that other qualities be immediately strong. But they are not. The combinations of forms usually lack true dynamic formal tensions and are rather pointless beyond their decorative value. Lately Argov has begun to escape from the confines of the rectangular picture, usually though forms which move out past its edges, but often while still retaining the rectangle as a point of departure. The only works which contain some sort of action or eventfulness are to be found among the serigraphs. Apparently based on photographs of his corrugated P.V.C., the prints emphasize the linearity of the texture while retaining an illusion of relief, via hints of shading — which is far more interesting than the actual thing. In several, the liner integrate well with slivers of colour and some real action occurs. His fiberglass multiples, which can be joined together to large wall decorations—but which are not as inexpensive as one might suppose — makes him the first artist in Israel to go into serial production. The liner one, in which reverse halves can be joined to form a free-standing work, has been acquired by the Israel Museum. Old Jaffa (Bielefeld Gallery).

ZIPORA HERMONI — Abstract Expressionist paintings with considerable painterly exhuberance. Her forms tend to be rounded masses of various sizes. Several paintings on the ground floor are more accomplished than the remainder of the show, which still displays some coarseness of colour and handling. The entire concept is now threadbare and leaves little room for a personal imprint, but talent and feeling are there. (220 Gallery, 220 Ben Yehuda). Till May 31. (R.B.)

FOUR ARTISTS — Gabi Ben-Jaim, Margalit Manor, Hanita Ben-Jane and Arieh Weiss have exhibited together before. The present show continues the experimental tendencies of all four, but these are by and large a repeat of the same experiments with more regression in quality than progress. Mildly interesting are Weiss' open structures, reflected in a distorting surface that changes as you shift your viewing position. For their sheer experimental value, rather than their specific formal value, Manor's changing colour stains, operated electrically and conditioned by temperature changes, is worthy of further investigation. Two of her small simple flat compositions, Nos. 12 and 21, are done in sensitively-attuned unusual colour combinations and are clearly the most mature works in the show. (Chemerinsky Gallery, Gordon 30). Till May 27. (R.B.)

GEORGETTE BATTLE — Abstract paintings, two large drawings and a group painted on vertical square rods positioned in the centre of the gallery, all focus on the splitting of nebulous painterly masses by a straight line or edge. By young U.S. artist who settled here in 1968. (Mabat, 31 Gordon).

ARIEH WACHENHAUSER — Figurative paintings. Bat Yam (Municipal Museum).

URI GREEN — Recent paintings. (Herzanski Gallery, Ivanhoe 16).

ORA BENTOV-RON — Professional decorative glazed ceramic reliefs and small sculptures, some abstract, some stylized animals, by member of Kibbutz Mishmar Ha'emek. (Dugith Gallery, 43 Frishman).

ISRAELI PRINTS — A selection of original graphics by Ya'akov Agam, Mordecai Ardon, Arieh Aroch, Yosl Bergner, Nehum Gutman, Marcel Janco, Uri Lifschitz, Anna Ticho and Yiral Tumarkin. HOLON (Municipal Gallery, 41 Homa Umigdal).

BELA KADAR (1876-1958) — Series of 46 small drawings and paintings that give personal testimony of Jews' sufferings during Second World War. (Beit Shalom Aleichem).

ZOMA BAITLER — Paintings based on or depicting reality by Jewish Lithuanian-born artist who settled in Uruguay in 1927 and eventually developed into prominent South American artist. (Katz-Idan Gallery, 19 Frishman).

MOLLY SCHAFFER — Paintings by Safed artist. (Sokolov Press Club, 4 Rashi).

ISRAELI ARTISTS IN PARIS — Paintings and graphics by Avigdor Arikha, Bella Brisel, Sioma Barnum, Pima, Moreno, Hanna Ben-Dor and Hanna Eshel. (Aris Studio, 46 Gordon).

MAKONDE SCULPTURES — Contemporary sculptures from The Malagasy Republic. (Museum of Ethnography and Folklore, Ha'arsit Museum Complex, Ramat Aviv).

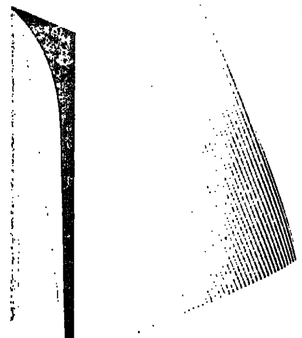
ISRAELI GRAPHICS AND PRE-COLUMBIAN ART — Works by ten Israelis and a collection of Pre-Columbian ceramic sculptures. (New Gallery, 32 Reines).

N. DASSON — Recent abstract-fantastic oil paintings. (Ner-Cohen Gallery, 42 Bar Kochba).

TEL AVIV MUSEUM — The new building on Sderot Shaul Hamelech: 12 Leading 20th-Century French Painters, Jacques Lipchitz, Israeli Paintings and Sculpture, "Art and Science." Helena Rubinstein Pavilion: Modern French Tapestries (works by Vasarely, Ben-Shahn, Miro and many others), international sculptures from the collection. Dizengoff House: works by participants in the Museum's art classes for youth and selected paintings from the collection. Hours: Regular weekday hours 10-1, 4-7. Tuesdays: new building opens (till 11 p.m. and Sat. from 7 p.m.-11 p.m. only. Rubinstein Pavilion opens Sat., 6 p.m.-10 p.m. only. Dizengoff House open Sat. 10 a.m.-1 p.m.

JO BIRRING — Abstracted figurative sculptures on theme "The Family and Woman." (Ruel Brith House, 10 Kaplan).

Bernard Reder's sculpture 'Crouching Woman,' in Ossch sandstone (1930). Dvora Schocken Gallery, Tel Aviv.



Michael Argov's fibreglass multiple 'Forms in Space,' Riebenfeld Gallery, Old Jaffa.

HAIFA

FELICE PAZNER'S STUDIO. — Exhibition of students' work. (Beit Rothschild).

ESKIMO ART. — (Ethnological Museum).

T. GREEN, painting, and S. GREEN, sculpture. (Beit Abu Khoushy). Opening Saturday, May 22, 6.30 p.m.

HELENE GUTWIRTH. — Paintings. (79 Morish Avenue). Opening Sunday, May 23, 6 p.m. (Eli)

JAPANESE GENRE PAINTING. — A small but pleasant exhibition (Museum of Japanese Art).

FOLK ART OF THE JEWISH FAST — These embroidered textiles and costumes, from many lands and dating to the 18th and 19th centuries, are all art directed towards the adornment of what the owners considered most precious whether in family or religious life and usually a combination of both. (Dizengoff Museum). Till end May.

FREE UNION OF PAINTERS AND SCULPTORS.— One characteristic of this group's first exhibition is a complicated composition which its proponents endeavour to ease into shape. This is best accomplished when realist motifs are fitted into an abstract pattern, e.g. Feldman's "Cosmosition of Music Instruments" (watercolour) or has been a slow starter but has now brought off something warm while — and Grinberg's graphic "Horoscope". The idea is carried further in urban scapes often emphasized by colour, e.g. in Shechori's "Jerusalem" (gouache) and Spiegel's "Composition". As an exposition of expressionist colour we have Weissenberg's oils and, of more decided form but within the same style, Sayag's "Portrait" (tempera). Other exhibitors are Reuben Poled, Kabakhis (his "Flowers"), Kaminka (the sketchy "Safad"), Craitory, too vague, Shulman, overloading the mussed arrangement, and Schmid ("Pill Drawing"). No sculpture is presented at the show. (Hagefen Gallery). Till May 22. (H.)

E. BEIN-BARKER. — The high-toned colours of her impressionist landscape oils emanate a light which clearly comes from behind the artist (i.e. it is not necessarily visible in the area of sky). Their composition is often strengthened by recession, e.g. "Landscape" whose deep green trees finally coalesce with the clouds or "A Corner in Jerusalem" where the subject is simply pushed back. Ruth lighting and recession give the landscapes an advantage over the still lifes. On the other hand two "Flowers" are equally successful in opposing styles: 18, definitely impressionist, running off from the foreground on a slightly diagonal axis, and the more abstracted thrown forward by the dark blue and green background. (Nahmani's Gallery). Till May 27.

YASKIL'S STUDIO.— Paintings and graphics by students. A degree of academicism and still more the prevalence of primitivism show that the accent in their instruction has been placed on two factors, viz. careful and exact drawing and clean paint; and the results are so uniformly successful that it would be invidious to select names in either of the two styles; for originality one looks to the surrealist trends, firstly to Rosenthal's ghostly figure and shadow (62) and then to his abstract forms(65). In Menashe's hinted surrealism of a bunch of flowers suspended in mid-air (36) and to Urisohn's machine drawing of crowded lance-pierced men. Quite another approach is Hoi's bejewelled Oriental-like of architecture and objects, both firmly constructed and relieved by deep perspective seen through arches (23 and 25). Lavon presents a still life drawing, notable for its continuous outline. A selection of paintings by established artists who have passed through the Studio completes the exhibition. (Beit Chagall). Till May 25.

MUSIC IN THE ANCIENT WORLD, — An exhibition of ancient musical instruments. (Haifa Music Museum).

ASHDOT YA'ACOV (MEUHAD)

CONTEMPORARY ITALIAN GRAPHIC — An exhibition previously reviewed when shown in Ein Harod. (Ein Harod Museum) Till May 24.

RUTH ARION. — A show of her oils which never equals her enamels. She gets tired up in colour and the best are those where she can disengage it by line, e.g. particularly "Japanese Foundling" and, less polished, "Deep Sea." (The Gallery). (H)

EIN HAROD

MORDECHAI BACON. — Drawings and graphics, the latter chiefly lithographs. A most talented draughtsman who, stylistically, belongs to a pronounced neo-realism. He starts out from realism in its pre-analytical stage. Is attracted by its potential for shading and thence moves into expressionism. Although his progression stems from Central Europe, his main influences seem to be Rouault ("Death and the Maiden"), mixed technique, and "The Rabbi," parted when he employs colour, and, less so, for a couple of motifs, Chagall ("Couple," "Eyes"). Side by side, we have Cezanne's line drawing in his classical vein ("Mermaid" and "Two Girls"). Nevertheless one feels that Bacon concentrates on subject, i.e. figuration, mythology, Jews and particularly women (notable nudes are "Sarah" and the outline "Frieda"), rising to an obsession in the etching "Jacob's Ladder". Despite the expressionism, Bacon's work is pleasant, at times striving to express innocence, at others verging on humorous caricature ("Tourist" etc). What he requires is a deeper approach to subject which might free him from direct dependence on others, as his landscapes, "Fences", "Landscape" (sepia aquatint) and "The Path" prove him to be capable at. (Michlian Leumann). Till June 12. (H)

YEHOSHUA SEGAL (Nir David). — Both his free standing sculpture and reliefs, whether in wood or iron, are based on a single motif, the cylinder, even when broken up into small elements, e.g. the flower effects of "Summer and Autumn", and itself possibly suggested by trees, because the trunks used in his wood pieces are often left unplaned and they may also explain the corrugation in his metal uprights. Segal is abstract but much of his work is founded on realism, admitted in "Jerusalem" and "Lot's Wife" is "religious implement" a bird shape". His wood reliefs, without exception highly finished, oppose fragmented cylinders to incised lines or horizontal rectangular slabs, the surfaces in varied shades of brown. In the free standing work, the wood is frequently left in its natural state, elsewhere cut into small polished blocks attached to a skeleton frame ("Fluid" (41). They show great adaptivity of handling but never attain the plasticity of the iron items. Here the cylinder is split in predominantly complementary curves or to relate the two parts to each other, or to be countered by rectangular horizontals; "In and Out" inserts one broken section within the other. Finally, back to the realist foundation, the long thin pipe in the open cylinder placed in a fairly deep ring, "Candle", marks the imposing originality of a breakaway from the dangers of an aesthetic cul. (Michlian Leumann). Till June 12. (H.)

REHOVOT

PARIS ARTISTS FOR ISRAEL. — On the eve of the Six Day War, 200 artists in Paris answered the appeal of a committee among whose members were Max Ernst, Juan Miro, Oscar Kokoschka, Andre Masson and Marc Chagall, to donate works for a special auction, the proceeds from which were sent to Israel. A group of contributors also contributed work to the City of Rehovot. Of these, 48 are now being displayed. REHOVOT (Cultural Centre).

UNKEPT PROMISES

The boss (Shimon Lev-Arie), entertains the office girl (Rina Almog) in the Glora Godik production of "Promises, Promises."

Engrossing despite the language barrier

PROMISES, PROMISES (THE APARTMENT) presented by Glora Godik. Book by Neil Simon, music by Burt Bacharach, translated and directed by Yoel Silberg, lyrics by Amos Ettinger, musical direction by Itzhak Graziani, set by Eric Smith, costumes by Adina Reich, lighting by Benzion Munitz.

IN a reversal of the usual process, the movie The Apartment (Jack Lemmon as the *schlemiel*, Shirley Maclean as the girl) was made into a musical play with the infallible Neil Simon writing the book and the equally infallible Burt Bacharach providing the music. The Broadway version was translated into basic Hebrew and adopted by the director Yoel Silberg, who gave the characters Hebrew names, added some local colour (the apartment is located on Pinsker Street 66). Amos Ettinger wrote the lyrics.

For those who have not seen the movie, the *schlemiel*-hero is a small clerk in an insurance company, a bachelor who lives alone in a small apartment. This latter fact becomes known to one of the company's executives who asks the young man to lend him the place for some extramarital exercises. Pretty soon everybody in the upper echelons of the company, including the boss himself, is using the apartment for the same purpose, while the legitimate owner of the place spends his evenings pacing the streets and catching colds. His compliance wins him a promotion, with a raise in pay, and even a discarded girl — but let us not go into details.

Un-classic musical

Unlike the classical musical, the singing and dancing part are here subordinated to the action and dialogue, which are quite entertaining. This is good because in the Godik production the singing is on the whole poor, the lyrics are flat, the choreography by Yacov Kalusky pretty poor. Hanan Goldblatt, with his bland face and loose jointed walk, is to the part born, a natural loser, who lives to be stepped on by others. In the female lead is Rina Almog, a lovely girl, who both sings and dances well, exudes sweetness and vulnerability. In the featured parts are Shimon Lev-Arie as the lecherous boss, Shmulik Segal, who milks for all its worth his part of the hero's doctor-neighbour, and Aliza Itzhaki as the hilarious sex bomb.

Look of poverty

Altogether Promises, Promises makes for an entertaining evening, but I was disappointed by the general air of shabbiness pervading the show — a far cry from Glora Godik's productions in bygone years. The set by Eric Smith seems to have been put together from left-over pieces of old sets; the costumes by Adina Reich look like hand-me-downs; the production numbers have, in addition to the banal dancing, that poverty-stricken look of a small cast trying to appear bigger by frantic motion and lots of noise. Even the programme brochure is this time a sad-looking affair printed on cheap paper.

THE STORM by Mahmoud Diab, presented by Teatron Hadich of Haifa. Directed by Glora Manor and Adib Geh'shan, set by Nabil Avidah, lighting by Philip Aboud.

LAST week Habimah played host to the Teatron Hadich, a Haifa group performing in Arabic. The play was The Storm by the Egyptian writer Mahmoud Diab, and the direction was by Abid Geh'shan and Glora Manor, the latter of Bamat Hakibbutz, who admits in his introduction to the programme brochure that he has no command of Arabic.

Being as unlettered in Arabic as the co-director, I had to rely heavily on the Hebrew synopsis supplied in the programme. The story concerns a young man whose father was falsely accused and convicted of a murder. While the father is in jail, the villagers rob the son of his patrimony, and he grows up a pariah in the house of the local sheikh. When news spreads that the father was released from jail, terror strikes the village. Fearing the man's vengeance, the villagers one by one return the young man's property and approach him with friendly overtures. The panic reaches a peak when the real murderer is found dead in the mosque. There is a surprise ending to the story which I am not going to reveal here.

Though unable to follow the dialogue, and though the dialogue is much too long for the Western sense of time, I found myself engrossed in the action. There was palpable tension on the stage; and I caught a picture of the social forces operating in a traditional Egyptian village. I also enjoyed the melodious sound of the language and found the acting surprisingly good, considering the fact that no one in the cast is a trained professional. They are all, or almost all, open, sincere; there is a fluid grace in the movements of both the male and the female members of the cast. A good number of them could do well with a little training on the professional stage. Of those I should like to mention here Souhil Hadad, who plays the lead, Rosa Geh'shan, Rasmia Abd-Aigani, Samir Albim, and Samiah Kasmuz, a natural comedienne, who stole the show.

The hero of "The Storm," played by Souhil Hadad, with his sister Sabha, played by Rasmiah Abd al-Gani.

SAAB 99 the safe, attractive car from Sweden
SAAB 99 a European car with the advantages of American cars.

Now a large range of models suitable for every purpose.

LEONCARS Ltd., 29 Rehov Carlebach, Tel Aviv, Tel. 262771.

THE LOWEST PRICE FOR TOURS TO EUROPE

GROUP* FLIGHTS TO GREECE.

IL 997 + $36.60

THE PRICE INCLUDES: FARE, TRAVEL TAX, 10 DAYS HOTEL ACCOMMODATION AND SIGHTSEEING

Greece — the meeting place of international tourism invites you to come and enjoy yourself.
In Greece your $250.- travel allowance is sufficient for vacationing and fun as well as shopping.

* at least 15 passengers.

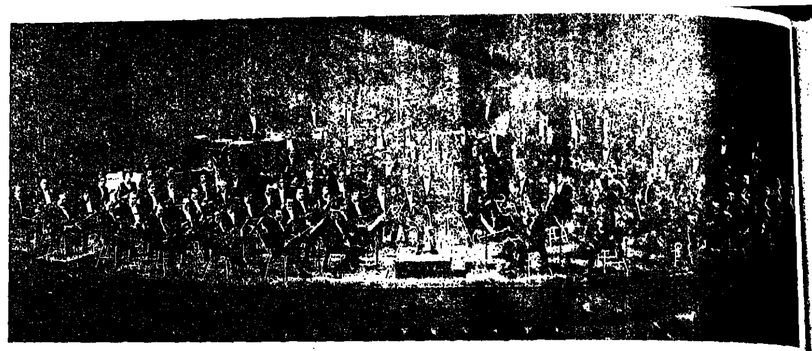
THIS YEAR - HOLIDAY IN GREECE

See your travel agent about a holiday in Greece

OLYMPIC HOLIDAYS in cooperation with EL AL

Orchestral overkill

Music by Yohanan Boehm



WHAT settlers from Central-European countries got in nostalgic sounds from Robert Stolz ("Zwei Herzen in Dreivertel Takt") or Josef Krips ("Radetzky Marsch") a few years ago, settlers from the U.S. and Canada got now through the visit of John Green and his singers, presenting music from stage and screen written for Hollywood or Broadway between the years 1914 and 1969.

In principle, one can hardly inveigh against widening the scope of musical presentations to reach a maximum range of potential audiences; but certain factors must be kept in mind.

Having fun with music (Danny Kaye and Jack Benny, for instance) is fine at Purim time (proceeds to the Musicians' Pension Fund) but out of place during the concert season; John Green is perfect for a summer programme (as he has done in the U.S.A.: Boston Pops, N.Y. Lewison Stadium, etc) — but the complete Israel Philharmonic in full dress in the concert hall did not look right somehow. The exaggerated application of side drum and other percussion, crass and glossy orchestra effects (MGM in glorious technicolour), attractive —though monotonously similar— arrangements did not fit with one's view of the Philharmonians looking serious and attending to their playing with strenuous absorption. The public address equipment was turned on full blast — the Scream of the Season. Following complaints from the audience, decibels became more bearable after the intermission.

Over-feeding

MR. Green is a real professional and conducts his music as others do symphonies and concertos. Perhaps we should be grateful to the IPO for mixing our diet. There is some danger of being over-fed with good music. For example, last week in Jerusalem: eight musical events within six days!

* Saturday — a Brahms Evening at the Israel Museum (Ilse von Alpenheim-Doratt and the New Israel String Quartet)
* Sunday — The IPO subscription Concert (Doratt-Armstrong-Pinzila-Goldenthal)
* Monday — Lunchtime concert at the University (Mischa Mischakoff, instead of Yossi Talyoni)
* Monday — Mischa Mischakoff at Targ Music Centre, Ein Karem
* Monday — Gala Evening (Israel National Opera) Binyenei Ha'oomah
* Tuesday — Israel Broadcasting Symphony Orchestra (Bertini-Zak) at the YMCA Auditorium
* Wednesday — Lieder Recital — Schubert Schwanengesang (Michael Schopper — Yonathan Zak) YMCA Auditorium
* Thursday — Jer. Chamber Music Society (Tel Aviv String Quartet) YMCA Auditorium.

(There were also several theatre performances at the Beit Ha'am and the Jerusalem Khan during this week.)

Attendance was satisfactory for nearly all these events proving that there is an ever-growing number of music lovers in Jerusalem. Though there are always different people at the various concerts, more reasonable spreading out of musical attractions would enable people to go to more than one presentation.

Noise from outside

WITH the approaching summer, and consequently open windows at the YMCA Auditorium for lack of air-conditioning, the noises intruding from the road outside have returned to mix with the music emanating from the stage. In the case of loud music no interference is audible, but we had this week, by a strange coincidence, two works dealing with swans — and these gentle animals cannot compete decibel-wise with motor-scooters or tourist buses. On Tuesday, the "Swan of Tuonela" by Sibelius represented by the soft-spoken English Horn, had serious competition; and on the next evening, excellent baritone Michael Schopper sang Schubert's "Swan Song" (Schwanengesang), and frequently murmuring springs and pastoral descriptions were counterpointed by roaring engines and hooting taxis, somewhat disturbing the intimate atmosphere which this fine artist had succeeded in creating.

In this respect, the rural surroundings of Ein Karem lend a better background to musical programmes. Only occasional disputes of territory between neighbouring dogs are fought out during concerts — but somehow a dog's bark is more congenial to music than Leyland engines! Only once, at a recent choir programme at the Targ Centre, did a donkey try to participate by letting its voice be heard; the utterings were so unmelodious that the conductor waited till the plaintive braying had stopped. Some artists are so sensitive that even the gentle purring of air-conditioning machines disturbs them. Yahli Wagman, at his recital last Saturday in Old Acre's Knights Halls, came out on stage to begin his recital but did not start, until, after some minutes of concentrated silence, the management got the hint and sent an attendant into the neighbouring vault to stop the air-conditioning.

RADIO FOR MUSIC LOVERS

TODAY: 4.30 p.m.: Choirs from the Competition—BBC, 1969. 5.05 p.m.: J. Ch. Bach: "Cantone in Utica"; Dvorak: Russalka — Overture. 8.30 p.m.: Bach: Brandenburg No. 5; Brahms: Double Concerto (Oistrakh —Rostropovich); Surinac: Concerto for Orchestra. (1.05 p.m.: Stravinsky: "L'Histoire du Soldat" (Bertini—Friedman).

SATURDAY: 08.15: Telemann: Helai; Handel. 1.05 p.m.: Beethoven: "Egmont"—Overture; Saint—Saens: Violin Concerto No. 3 (Francescatti); Prokofiev: Classical Symphony. 5.05 p.m.: Composers suggest... Zvi Avni. 9 p.m.: Schulz—Schodt — Schuetz.

SUNDAY: 3.05 p.m.: Folklore from England. 8.45 p.m.: IPO—Ronli-Hikat Mozart: Divertimento; Weber: Concertino for Clarinet; Don Gillis: Symphony No. 5½; Rimsky-Korsakoff: Suite "Le Coq d'Or". 11.05 p.m.: From Argentine with Love.

MONDAY: 3.05 p.m.: London Philharmonic: Busoni: "E Berceuse Elegiaque"; Vaughan Williams: Symphony No. 5. 5.05 p.m.: relax with Gershwin, Blains, Chares, Copland, Nissen. 10.05 p.m.: London around 1900.

TUESDAY: 3.05 p.m.: Bands from Scotland. 8.30.: Symphony Concert from YMCA (see "Poster"). 11.05 p.m.: Brahms: Violin Sonata in D; Mozart: String Quintet in C.

WEDNESDAY: 3.05 p.m.: Rubinstein plays Schumann and Chopin. 5.05 p.m.: Irene Oliver sings Barber and Negro Spirituals 10.05 p.m.: "Lucia di Lammermoor" — complete opera.

THURSDAY: Beethoven: Violin Sonata No. 4 (Oistrakh—Oberlin); Dvorak: String Quartet, op. 51 (Budapest). 5.05 p.m.: Haydn: Symphony No. 88; Rachmaninov: Piano Concerto No. 1. 8.45 p.m.: Beethoven: Violin Sonata No. 8; Franck: Violin Sonata; Hindemith: Sonata for Four Horns. 11.05 p.m.: "Who is afraid of the Gypsies ?"—Haydn, Brahms, Dvorak, Liszt, Ravel, etc.

ELECTRA

presents

the only airconditioner with the advantages of a central airconditioning system

SILENTAIR CONDITIONER

THE MOST SILENT OF THEM ALL

* Combines the advantages of central airconditioning with the low operating costs of a window-type room airconditioner.
* Floor mounted — an elegant piece of furniture, modern design.
* Easy installation — can also be installed as a split unit without wall opening.

Phone us today and our representative will be pleased to call on you.

TEL AVIV: 38719 • JERUSALEM: 24870 • HAIFA: 40000

ELECTRA

IT'S THE SERVICE THAT COUNTS

iwanir presents Aled fashions in Helanca®

At Iwanir, the fashion house you can rely on, you'll find that ideal combination, Aled-Helanca, in a wardrobe of styles, bright colours, and bold patterns designed to keep you chic and charming day and night.

Something to look forward to... an exciting colourful summer in Aled fashion. A cool carefree summer in Helanca, and no ironing on hot summer days. Among our models - an evening dress you can launder at home.

Helanca PE

Produced in Israel by Heberlon Industries Ltd. under licence of Heberlein & Co., A.G., Wattwil, Switzerland.

E. TAL ADV. Studio Ram.

(R) Registered trade-mark

ORIGINALS IN ACRILAN BY JERRY MELITZ

Marigold and petrol blue are Jerry Melitz's colour theme for the three outfits shown here. Man's polo shirt and double jersey pants combine the two colours, maxi dress with sunray pleated skirt is in petrol blue with turquoise boa feather trims at neck and cuffs whilst '30s style belted midi suit is in egg yolk yellow.

Single Acrilan jersey in petrol blue is overprinted in black with one of Jerry Melitz's stylised flowerhead designs. He makes it up into a knickerbocker jumpsuit and man's shirt. Centre outfit is a dress with plain petrol blue bodice and a skirt with off-centre slit and matching hot pants underneath. Belts are made from black thongs.

by Catherine Rosenheimer

Jerusalem Post Fashion Reporter

TEL AVIV. — "I STILL prefer pants suits and knickers to shorts — shorts look good on beautiful legs but they certainly shouldn't be considered a compulsory fashion." Jerry Melitz was stating what a great many women have undoubtedly been thinking these past couple of months — and what others, with less-than-beautiful legs, have been misguidedly proving.

The latest Melitz collection was launched earlier this week at an Acrilan-sponsored fashion show held at the Tel Aviv Hilton in conjunction with Texpo 71 — this week's Israel textile fair. It did, of course, include a few shorts — but these were by no means the dominant theme of the show.

Jerry can always be relied upon for a very special and individual brand of fashion — always original, yet rarely at the expense of wearability. Soft, fluid, lightweight fabrics, which drape well and allow for soft, yet close-to-the body lines, are, as always his first choice — "They go best with my style," he states repeating a principle to which he has firmly and successfully remained faithful. Add to the fabrics simple cuts with minimal complications achieving maximal effects, a knack for adding an unusual belt, an antique buckle or clasp. Top the fabrics with bold yet subtle prints either by Jerry or Miriam Melitz — and the style is complete.

This latest all-Acrilan collection was sparked off by a somewhat unexpected decision on Jerry's part, shortly before last February's Fashion Week, to experiment with synthetic fur. "Partly just for fun, partly because the fabric has such a totally different character from the ones I generally work with. Strangely enough I find that it fits in very well with my style. I like clothes which are either very soft or very crisp and tailored, enjoy playing around with lots of different, definite textures."

Pile side in

Among other things, Jerry turned the furs inside out, made long waistcoats worn pile side inwards, printed on the wrong side. Two of his midi-coats in long shaggy high pile fleece — one like a brown bear, the other in grey — brought in export orders for 500 of each from one single buyer.

The collection shown this week included some of the original furs. It also included a very free selection from several of the many types of Acrilan fabrics now being produced here. What Jerry terms his "star" fabric is — predictably — soft, lightweight single jersey, while his "star" colour scale revolves around petrol blues combined with black or turquoise. A few of the many groups he showed, combining plain and patterned lightweight jersey, are shown here.

The two other colour scales he used were the "classics" — black, white and grey and a more off-beat one with random combinations of tones from egg yolk and sunflower yellow through to rusty, coral, peat and bordeaux-tinged brown shades. All the fur fabrics are from Glenolt, all the single jerseys from Daphna. Further fabric types are denim-look knits, small-scale jacquards and double jerseys from Kadurella and curtaining sheers from Ramtex.

Matchmaking

The denims and jacquards — also shown here — were subject to some expert matchmaking by Jerry for young-looking sportswear and separates. Other jacquard outfits — showing a rare breakaway from the colour themes running right through the collection — featured tiny white polka dots on a red ground, used for flaring maxi-skirts topped by brief boleros, or knickers with matching tops.

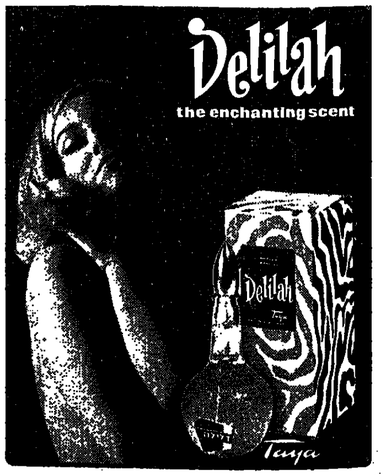
The manufacturers of the curtaining sheers may well have been surprised at the forms they took in the fashion show. There was a series of pure "fun" outfits in a loose weave amber fabric with rust and purple: long open-fronted caftans in this fabric topped teaming plain amber jump-suits, and a man's tunic topped plain jersey pants: all with the oriental touch, finished with tie belts made of mustard coloured cords, tassels and knots, finished with dangles of amber beads.

Contrastingly elegant was a full-length white wedding dress in a texture-striped sheer curtaining with solid and open weave stripes. It had long tight sleeves and was empire line with a flaring skirt. Under the bust was a white satin belt studded with an antique silver buckle, while the close-fitting headdress was rather like a white satin conlman's helmet, trimmed all around with white boa feathers!

Some of the clothes shown were purely promotional; at least ten were commissioned by Acrilan and will be available to manufacturers for mass production — together with the prints. The remainder will be produced and sold on the export and local markets by Jerry Melitz.

Three outfits in Acrilan by Jerry Melitz combine mini-print jacquards with plain toning denim look knits. "His and Hers" shorts suits. Long trousers are tailored Greta Garbo's.

Single Acrilan jersey in beige is overprinted in black with a tiny, romantic flower pattern — used for a pants suit, man's tunic and mini bloomer suit.



Aled Knits an Israel Specialty at Iwanir's

TEL AVIV: 129 Dizengoff Rd • 31 Allenby Rd • Dan Hotel • Sheraton Hotel • Hilton Hotel • Herzliya: Accadia Grand Hotel • Haifa: Dan Carmel Hotel • Recommended by the Ministry of Tourism

TIPAT HALAV FOR THE AGED

By Rochelle Furstenberg

Special to The Jerusalem Post

THE sounds of crying babies and embarrassed mothers comforting them, of pregnant women comparing notes — this is only one part of the life story at the new and modern Tipat Halav (Infant Welfare Station) in Katamon. At the same time elderly people can also be seen ambling into the large reception hall. But their rooms are marked Tipat Halav, the Health and Welfare Centre for the Aged.

Created three years ago by JDC-Malben, the Ministry of Health and the Jerusalem municipality, this is the first preventive medical centre for the aged in Israel. It has come to be realized that just as in the case of the infant, the older person, with his more vulnerable physical condition, requires attention on a regular examination basis and not only once the aches and pains have set in.

"In old folk, multiple pathology is the rule rather than the exception," Dr. Davidson of the Centre explained in her rich Irish brogue. "So far, we have had only one case of someone who had nothing wrong at all."

In an examination which covers everything "from the top of his head down to his toes," Dr. Davidson uncovers the medical problems in the older man or woman and makes referrals for tests and operations, for dental work, for hearing aids and special footwear.

Intricate needs

But the needs of the adult are more intricate than those of the infant. The complex of interacting factors in the older person frequently requires more than a simple medical prescription. An aching foot or stomach spasms may have more to do with loneliness and the need for attention than with any purely physical ailment. Since the elderly person in Katamon is frequently indigent as well as ignorant of available services, there is a broad area of need which must be coped with. The team at the Centre is made up of a doctor, physiotherapist and a nurse, working in close association with Dr. Eli Peretz of the Public Health Service, as well as an administrative secretary, social worker and home helper. As a team they assess the social and medical needs of each person. But this is not sufficient. As Dr. Menzeel of Shaare Zedek said at the Conference for the Aged last year: "The old person does not know how to approach the physician and the facilities. He needs someone to do it for him."

This, too, is a function of the Centre. They follow through to the general practitioner, the medical and social services to see that their recommendations are implemented. Frequently they must act on several fronts at the same time. For example, a high percentage of older people need dental care. Even if they belong to a sick fund, dentures can cost almost IL200, far beyond the means of a pensioner. The Centre not only arranges for the dental work but also contacts the Ministry of Social Welfare for the needed funds.

The problem of housing can be difficult for the older person. The day that I visited the Centre the social worker was trying to contact the Housing Ministry about moving a woman with a heart ailment to a ground floor apartment. Another woman was complaining, "I let my son and his wife come and live with me. Now they have children and it's too crowded for all of us. So they're trying to push me out. But it's my apartment!"

Physiotherapy

An important service that the Centre provides is physiotherapy. Hava, the physiotherapist, visits those who are unable to get about. I attended one of the sessions at the Centre. In a relaxed, social-club type of atmosphere one woman was bouncing a ball, another was sitting with a heating pad on her legs, while still others sat and gossiped. Hava was watching anxiously as a woman raised and lowered her arm. "Up, down, up. You've been doing too much, Peninch. Rest now," she smiled.

"I like working with these people," she declared. "Originally I worked with them as a group but then I saw that individual attention was as important as physiotherapy."

The Centre is frequently called upon by the hospitals to follow through on a patient who is being sent home. "I try whenever possible to teach the family to give shots to diabetics, to change bandages and give bed baths," explained Nechama Prosaur, the energetic public health nurse. But there are some people who are entirely alone and helpless. Here, the home helper is sent out on daily visits to care for the bedridden person, bringing back reports if a doctor has to be called or a prescription renewed. Her visits breaks up the monotony of a long, lonely day, a prime service in itself.

One of the most exciting projects emerging from the centre is the *Kashish L'Kashish* programme whereby the aged help the aged. The active, older people in the neighbourhood regularly visit the home-bound and bedridden. They are paired off according to background and interest and introduced to each other by Hyman Muller, a Canadian student volunteer.

Young visitor

The visitor is paid a token remuneration which frequently helps increase a meagre income. But its basic function is really to provide purpose and programme for the healthy older person while providing company for the lonely and ailing. The initiative for this programme came from an American immigrant, Mr. S. Sudak, who singlehandedly raised money for the programme and under the direction of Grete Fishe, chief social worker of Hadassah, presented the project and helped integrate it into the Centre's framework. Hopefully, the government agencies will pick up the idea and create a countrywide *Kashish L'Kashish* programme.

"Two years ago," said spry Mr. Oppenheimer, a volunteer helper, "I had a stroke and the doctors told me that I couldn't go back to my job as a house painter. The social worker talked to me about what I could do and I told her, 'Now, I'll be your social worker.' So I started on a voluntary basis, helping other people who had had strokes — walking with them, buying them groceries and medicines and going to the bank to cash their pension cheques. Soon I was working with cancer patients and the hospitals began contacting me about other patients they were sending home. Now I also have cases that the Centre here at Katamon recommended. It's my hobby," he beamed as he went off to an appointment.

GALERIE GILEAD

18 Sderot Shlomo Hamelech, Tel Aviv (near Kikar Dizengoff)

YANKEL ADLER

MANE KATZ

NAPHTALI BEZEM

DINA RECANATI

and many others in the varied collection of GALERIA GILEAD

Maternity Wear

Trouser Suits ★ Pinafores, Tunics Blouses and Evening Gowns.

MASHA

Open all day continuously

4A Rehov Hamelech George, 2nd floor, 2 Mercaz Basiel Melacha (near Allenby), Tel Aviv. Tel. 612515.

"Sound At Its Best"

marantz.

Stereo Systems

Now available in Israel at Quality Stores or through the Exclusive Representatives in Israel

ISTELCO (Agencies) LTD., 88 Rehov Melchett, Tel Aviv, Tel. 234895.

The Amcor Formica Refrigerator in wood-grain finish

It's the last word for the modern kitchen

A formica refrigerator. With two doors. Finished in wood-grain. Amcor's Model 13. The way to add cool style and sophistication to your kitchen. See it today at all Ampa showrooms and authorized distributors.

An important advantage — AMPA service

Most Preferred Product 1971

By Hadassah Bat Haim

GIFTS GET MIXED

MATTERS concerning the wedding of my son quickly approach a frenzy as the Day zooms nearer. The groom, who has finally managed to convince himself that the occasion justifies taking a week off work, clears the garden, mows the lawn, rakes the paths and carts wheelbarrows full of rubbish out for burning. As a labourer's assistant he has coerced his future father-in-law, who, too polite to protest that turning over neglected flower beds, hauling dust bins and digging ditches was not what he contemplated when flying from South Africa for his daughter's wedding, is humbly grateful when allowed time off for a swim.

The rest of us denude the neighbours of their tables and chairs and persuade them it does no harm to eat standing up for a day or two, and, seeing the day so cloudy and overcast, make emergency plans to dash into the house if necessary with all the food. We are quite desperate about what to do with the floral archways and arrangements and the three or four hundred roses from Nes Amim disposed tastefully about the yard, covering the kerosene barrels, the gas bottles and other indications of the working area of the kitchen. Fortunately, the Powers That Be, remembering that the day is dedicated to nuptials, many of them outside, make reasonable corrections to the weather. The few drops that spatter the bride's veil as she drives up elegantly in a coach drawn by a splendidly decorated horse and an even more dazzling top-hatted coachman, is a reminder only of what might have happened.

As the first guests arrive we hastily don our festive garments, take our places under the canopy to perform our small parts in the ceremonies, which go forward promptly and with despatch as befits the precise and orderly attitude of the town. In a very short time we arrive at the stage where everyone kisses everyone else. I take off the headpiece lent to me by our help and the bridegroom removes the tie which has been threatening to strangle him for the previous half-hour.

Everyone is resplendently dressed; even the dog is wearing a white ribbon into which a pink rose has been tucked. Regretfully he soon eats the rose and the ribbon is reduced to such a condition that most people think he is bandaged up after a fight. The leader of fashion is, without doubt, our Aunt Dora from Manchester who has travelled, groaning every inch of the way, to see her grand-nephew done right by. Magnificent in a ten-gallon stetson of royal purple she dominates the scene, holding court amongst those who remember her from previous visits and those who have only heard her legend whispered and want to confirm the living grandure with their own eyes.

Bottles

She is challenged in splendour only by her great-niece preening herself in front of her schoolmates in a maxi, with her hair in what she describes as "bottles." In my youth they used to be called ringlets and were then contrived with strips of rags tightly and uncomfortably bound to the head all night. They are now carded on rollers and fixed with spray.

The street is alive with elegantly clad people, carriages, cars, bicycles and other vehicles and owing to the proximity of another wedding there is a constant flow between the two as guests find out they are in the wrong place and drift over to the right one. Some, we suspect, never do find out, as the crush in both places is considerable, and as soon as possible we exchange gifts left in error for the other couple. Some which are anonymous will remain in doubt until the donors come and look for them on the shelves. They will then be directed to seek them out at a family quite unknown to them.

Fast moving

Events have moved with some velocity since the serious conversation I had with my son a few months ago when he informed me that having given the matter deep thought he had decided he would not get married for five, maybe ten years. I replied that I thought he was very sensible, but I am still slightly dazed and feel that affairs have rather overtaken me. However, I am extremely glad that he was flexible enough to know when to admit error and not to let this lucky chance slip by for the sake of some doctrinaire statement made without foresight.

My new daughter-in-law is not only pretty but a good washer-up and she also plays a decent game of scrabble, a talent sadly lacking in many of today's youth. She is even a cheerful and willing letter writer and I hand over gratefully the correspondence I have been maintaining, because of his distaste for calligraphic effort, with her new husband's ex-girls friends, a chore, she says, she would rather undertake than put him to the trouble of writing to them himself. This practical attitude, I feel, will go a long way in promoting a harmonious and enduring partnership.

WEE WOMEN

"You'll be glad to know that after 20 years I've given up trying to change you."

IMMIGRANTS!
Order your furniture direct from Scandinavia
DUTY-AND TAX-FREE
First-class quality ★ Factory prices ★ Personal service.
Scandinavian Home Galleries Ltd.
IMPORTERS AND WHOLESALERS.
Haifa, 11 Rehov Pevsner, Tel. 63143.

Looks Like Sugar
Tastes Like Sugar
Melts Like Sugar
?
SUCAL
Low-Calorie Sweetening Powder
Dissolves in Hot and Cold Drinks
In All Kinds of Fruit and Dishes
New, Sweet and Light, Especially for Weight Watchers
Available at all branches of Super-Sol, at Shalom Stores and at selected food shops
Sivan Food Products Co. Ltd., Tel. 22213, Tel Aviv

YOU BUY DIAMONDS IN HAIFA
HAIFA DIAMOND CENTRE LTD.
Diamonds and exclusive jewellery
only at 10 Rehov Zahal, Kiryat Eliezer.
Tel. 537285. We have no branches anywhere else.
Recommended by the Ministry of Tourism
● Approved Exporters-Importers.

111 OWNERS
today point with pride at their new home in Israel at
THE FOUR SEASONS
5-star luxury condominium apartment-hotel
If you've seen an apartment at the Fabulous Four Seasons, you'll know why! If you haven't, you'll want to discover what you're missing — like those rewarding annual profits from a truly wise investment or the experience in elegant living that's incomparable in the holy land
In either case, it pays to act fast — before you're too late! Title Deeds are now being registered -- will yours be among them?
For more detailed information about owning a Four Seasons apartment call Daniel Sopher, The Four Seasons, Netanya, Tel. 053-27172 (9 a.m — 5 p.m); Tel Aviv, Philip Cohen, Tel 58722 or contact Canisra Holdings Ltd., 157 Bentworth Ave., Toronto 390, Canada. Tel. AC 416-789-1515.

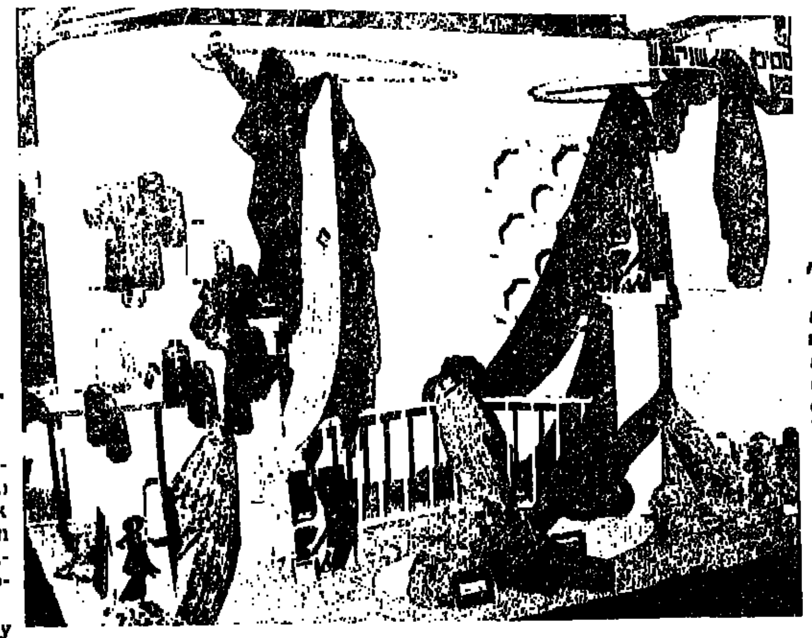
FURNITURE DUTY FREE

BIG SELECTION OF IMPORTED BEDROOMS
LIVING ROOMS DINING ROOMS
See the latest models in our SHOWROOM
INTERNA, 170, Ben Yehuda st., Tel Aviv (corner Arlosoroff)

IMPORTANT NOTICE TO NEW IMMIGRANTS
"BRIMAG" General Agents and Distributors Ltd., 11, Rehov Levontin, Tel. 621931, Tel Aviv.
Sole agents for Israel of KENWOOD Ltd. & RADIATION International Ltd.
Offer the following TAXFREE:
Mixers • Washing Machines • Electric Rotary Ironers • Dish-washers • Clothes Dryers • Cooker Hoods • Vacuum Cleaners, etc.
Kenwood
A World-famous name for mixers, washing-machines, dishwashers.
WARNING:
Only orders placed with "BRIMAG" Ltd. or its authorized tax-free-import-dealers assure you of the right appliances imported and of the original service guarantee and reliability.

Plastic and textile 'expos' disappoint

by Catherine Rosenheimer
Jerusalem Post Reporter



Jerusalem's Isranyl exhibits at Texpo. Their synthetic yarns turn up in many of the materials now made here. Export is wide. (Israel Sun photo)

TEL AVIV. — "Plasto" and "Texpo" are the names of the two "expos" which opened this week at the Tel Aviv exhibition grounds. Sixty local plastics manufacturers and 35 textile producers are participating.

Both aim to promote locally made goods to trade buyers and the public. Neither has anything very new or revolutionary to show while the display methods and layouts are remarkably unoriginal.

The "Buy Blue-White" campaign, which is sponsoring both exhibitions, may be pleased with the enormous variety of non-returnable plastic containers now being produced here — everything from dozens of different types of yogurt and sour cream tubs through to hundreds of bottles for cleaning products and soft drinks and giant 1,700-litre-capacity plastic barrels. The "Keep Israel Beautiful" campaign has good reason to be concerned at the non-disposable qualities of the non-returnables.

These days everything comes with shrink wrap plastic coatings — from biscuit packages to operating theatre staff, for whom there are now throw-away transparent polythene overalls and caps.

One encouraging aspect of today's plastics is refreshing absence of the gaudy and vulgar patterns with which they always used to be decorated. Almost everything, from washing up bowls and bottle crates to speed boats and kitchen units, now comes in attractive, bold uni-colours or clean-looking white.

With advanced technology, know-how and equipment which undoubtedly does exist in the local plastics industry, there is very obviously a large potential in the manufacture of well-designed moulded plastic furniture — one which has so far been very little exploited. Only two companies — Ar-Kal and Or-Kal — have made notable progress in the furniture sphere.

Ar-Kal are showing a good range of comfortable injection-moulded polypropylene chairs, some of which stack and all of which have detachable upholstered seat pads. Or-Kal's easy chairs and coffee tables in transparent, coloured plastic were among the best designed of the products on display.

Texpo's somewhat sparse display of fashion and furnishing fabrics hardly strikes one as the best possible representative selection of the Israeli textile industry's achievements. There is no lack of variety in the types of fabrics now being made here. However, the many different types of knits, suitings, traditional laces, printed and fancy-weave cottons, sheetings, cotton velours, sheer-weave curtainings, synthetic fur fabrics and towelling — machine embroidered, plain or printed —add up to an unimpressive general effect.

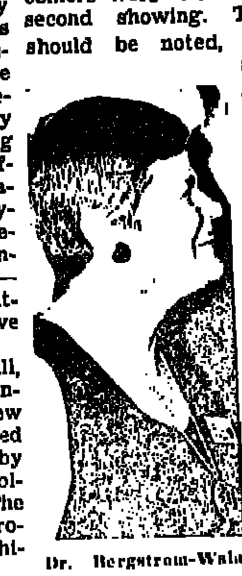
Display methods and small, cramped stands are probably principally to blame. One of the few touches of originality was provided by a selection of textile designs by students at the new Shenkar College for Textiles and Fashion. The high standard of their work promises well for future textile exhibitions.

Symposium star

By Macabee Dean
Jerusalem Post Reporter

THE "star" of the recent symposium on the inter-disciplinary approach to rehabilitation — if there are "stars" at such staid international gatherings devoted to a learned exchange of opinion — was undoubtedly Dr. Maj-Briht Bergstrom-Walan, of Sweden.

Part of it, of course, was the subject that Mrs. Bergstrom-Walan, a psychologist, lectured on: "Sex and the Handicapped." But a much greater part was due to the frankness of her lecture: so that when she presented her 15-minute education film, "More from the Language of Love," the generally dignified participants — young and old — literally galloped to the film. There was soon "standing room" only: and latecomers were told to come to see a second showing. The Swedes, it should be noted, are uninhibited about such subjects.



Dr. Bergstrom-Walansex:

The lecturer was reporting on a survey conducted among 75 handicapped persons, aged 16 to 25, in three institutions. Some 40 were boys and 35 were girls, among those questioned.

The outstanding things which came out of the study were that the handicapped feel that they don't know enough about and that they would like their teachers on this subject not to come from the institutional staff itself.

She reported that "regarding attitudes towards sexual relationship between young people in the same age group, 40 per cent think that it is sufficient to have a relationsnip with a person whom you see occasionally, while 47 per cent feel that you should go 'steady' in order to have sexual intercourse. More than one-third of the girls say that the fear of becoming pregnant is the main obstacle to having intercourse.

Know more

"Above all, they would like to know more about the ethics and psychology of sexual life and about technical aids to make coitus easier. Even coitus positions and contraceptives have a high priority in their discussions about the norms and values in respect to sexual relationships."

Talking about sex was one thing, Dr. Bergstrom-Walan said. But putting this talk into practice was another. The handicapped, she said, had the same drives, feelings and needs as others.

"And the question is: should we help them — for they need help — live a full sex life? Are we willing to take the consequences for what we preach?"

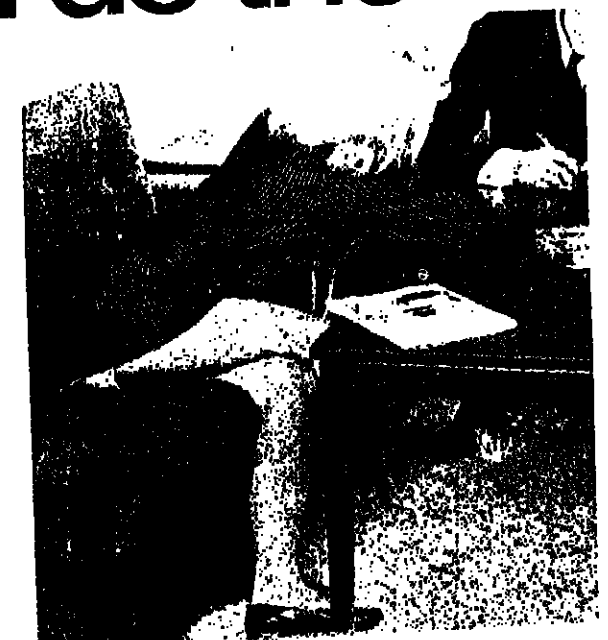
No stigma

Sexual practice was permissible, she said, as long as it did not consciously hurt another person. There should be no stigma attached to a person's sex life, whether a normal or a handicapped person.

She advocated doing everything possible to help the handicapped lead a more nearly normal life.

The film itself dealt with the sex education of the handicapped, using dummies and live models. After it was finished, Mrs. Bergstrom-Walan noted:

"I'll be back in Israel this September with a longer and more detailed film." It will be one of 16 she is planning.

New olim
At danish
you do the talking

we listen
We believe selling means listening, understanding your wishes, your problems...
Interpreting and helping you find the best solutions...
Many of our staff are interior designers...
They have your interests at heart...
We can help you to spend your money wisely or to save it - at Danish we listen...
to you.
danish interiors
SCANDINAVIAN FURNITURE FROM THE MANUFACTURERS
HAIFA: Horev 33, Ahuza. TEL AVIV: Trumpeldor 26, RAMAT GAN: Derech Jabotinsky 104. JERUSALEM: Hasoreg 3 opp. Bank Israel.

tourists!
Beged Or does it for you.
Straight to your door, anywhere in the world.
Forget customs — we pay all charges as part of the service.
And would you believe? —
All this in addition to the **special 30% tourists' reduction!**
Too good to be true? That's what they say about Beged Or garments too!

No country safe from cholera

GENEVA. — THERE is no justification for banning importation of foodstuffs from countries which report cholera cases, and the World Health Assembly was asked this month to call on its 132 Member States and Associate Members not to embargo food products. The resolution to this effect unanimously adopted by Committee A will be submitted to a forthcoming plenary session of the World Health Assembly.

The Committee met under the chairmanship of Dr. Abdul Razak Mishari Al-Adwani, Minister of Public Health of Kuwait. Other officers of the Committee, elected by acclamation, are its Vice-Chairman, Dr. Emile Duhr, Luxembourg, and its Rapporteur, Dr. Ibrahim Wone, Senegal.

Noting that cholera is a long-term socio-economic problem in addition to being a public health problem, the resolution congratulates WHO's Director-General on the action taken, and asks that WHO continue to "respond rapidly and effectively" to the needs caused by the pandemic.

There is clear evidence that present cholera vaccine is of little use in preventing the spread of the disease, says the resolution. The only lasting solution is to make countries "cholera-proof" by means of improved water supplies and environmental sanitation and personal hygiene.

Such measures will also prevent cholera from becoming endemic in newly invaded areas and will ultimately lead to its complete elimination.

WHO was asked to continue its search for more effective vaccines and treatment methods, and to help countries in the production of rehydration fluids, antibiotics and vaccines.

Sanitary equipment

No country is safe from the importation of cholera, it was repeatedly stressed in the discussion. The Americas are the only part of the world so far untouched. This may not last, delegates feared, but all agreed that the invasion could be stopped if a country possessed normal sanitary equipment.

The United States gave the example of this confidence in sanitation by no longer asking for cholera vaccination from travellers from infected countries. Some other governments were ready to follow suit, since vaccination afforded little protection for a short time.

The resolution sent to the Assembly also asks that a study be made of the implications of the possible removal of cholera from the International Health Regulations governing trade and traffic.

Finally, it invites all countries to contribute to the WHO Cholera Fund.

Other points from the discussion:

• There are still many gaps in our present knowledge of cholera. No one can predict the future development of the epidemic in Africa after the rains.

• Several years wait was the delay predicted before an effective cholera vaccine would become available.

• Tetracycline remains the treatment of choice.

• All countries threatened by cholera should train their health staff and tell their population what to expect and how to act. Vaccination should be highly selective; there is no blueprint applicable to all situations. The excellent results of rapid treatment are such that in cholera-stricken countries, early panic has given way to confidence, and patients come immediately to hospital.

Cholera still spreading

The seventh cholera pandemic has continued to spread to new territories in 1971 — to Cameroon in West Africa, to Kenya in East Africa, and to Oman in the Eastern Mediterranean Region, according to a report before the Committee.

The rate of spread has not been as rapid as at the end of last year, but there is no room for complacence, the report says.

Revised figures indicate that in 1970, about 40 countries reported to WHO a total of 46,469 cases of cholera. Sixteen African countries had 10,988 cases of the disease, 19 Asian countries 33,570 and five European countries 1,911.

In 1971, up to 19 April, 15 African countries reported 13,956 cases and eight countries in Asia 1,491 cases.

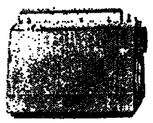
Last year, WHO supplied about 41 million doses of cholera vaccine to 55 countries affected or threatened by cholera. About 32,000 litres of rehydration fluid were provided to African countries, and about 345,000 tetracycline capsules to 30 countries. Laboratory media were sent to 33 countries.

In 1971, WHO continues to supply vaccine, rehydration fluid and other supplies, thanks in part to the generosity of 21 Member States who have donated vaccine and supplies to the WHO Cholera Fund.

Miri Silberg expects a lot from her "NELCO"

Miri Silberg studied in Paris cosmetics, couture and etiquette. In Israel Miri was the beauty adviser of El Al hostesses; she played the mother in the "Grandpa Mair" television show; and this year she opened her own beauty institute in Tel Aviv.

Personal care is an important factor in Miri's life: "I must fit my wardrobe to my taste, so I just sit at home with my NELCO and sew what I like — and I enjoy every minute of it." (With animation) "NELCO's really wonderful! It sews quickly and easily regular stitch, zig-zag, loops, buttons, pleats, applications and embroidery patterns." (Proudly) "And I always get first-class results."



NELCO

The sewing machine you can rely on

Sole importers: PIM Industries and Trading, 39 Rehov Yehuda Halevi, Tel. 612781, Tel Aviv. Available at sewing machine shops everywhere.

NELCO: the only motorized sewing machine in Israel that fits into a carrying case — approved by the Israel Institute of Standards.

FREE SERVICE NELCO demonstrated at home without obligation.

For further information send coupon to "PIM," 39 Rehov Yehuda Halevi, Tel Aviv, and our representative will call on you.

Name _____

Address _____ Telephone _____

ZIMET ADV.

Spring fete in Savyon

WIZO Savyon have their annual "spring fete" on this coming Monday at the Savyon Country Club. It starts at 10 a.m. and runs through the day till nine at night.

This year's fete is part of the Wizo Jubilee Year and includes demonstrations of flower arrangements as well as an exhibition and lots of stalls with arts and crafts, and food and entertainment. There are also a mammoth fish pond, Wimpy's and loads of food.

NEW ON THE MARKET —

Snazzy underpants

FANCY stretch men's underpants that come in two plain and nine colourful prints have just been put on the market by Sabrina. They are very with it and from reports are pleasant to wear. Sell for IL5.45 and IL6.95. Could be used for swimming trunks too.

THE WIDEST RANGE of MATERNITY WEAR with the experience of 31 years

JEHUDITH

39 Rehov Hacarmel, Tel Aviv

Tel. 56965. Open all day

Third shop from Allenby Road

PRESS A BUTTON... AND IT WASHES EVEN MORE THOROUGHLY THAN BY HAND! WITH THE AUTOMATIC WASHING MACHINE

GALA DE LUXE

MADE BY G.E.C. ENGLAND

* SPECIAL ARRANGEMENTS FOR TAX-FREE CUSTOMERS.
* CONVENIENT TERMS OF PAYMENT.
* FAST, RELIABLE SERVICE BY G.E.C. GALA TECHNICIANS

AGITATOR — Activates like your own two hands for perfect, complete and thorough cleaning of your laundry.

FIVE TEMPERATURES — Including luke-warm temperature.

THREE LOAD SIZES — For up to 1½ Kgs. up to 3 Kgs. and up to 5 Kgs. Saves you water, electricity and washing powder.

FOUR SIMPLE DIALS — A wide range of possibilities for washing and rinsing - depending upon your particular needs.

TOP LOADING — Lid can be opened at any stage of the wash to add forgotten items.

EXTRA FAST SPINNING — Also slow spinning for your delicate fabrics.

Available at all quality electric stores authorized to sell Gala products. Israel distributors: Mifalei Yetsu Veyevu B. M. Tel. 265241-2, Tel Aviv.

THE JERUSALEM POST JUNIOR

Young Afrikaner attacks apartheid

By COLIN LEGUM

LONDON, (Ofns). — A POEM by a 16-year-old South African schoolgirl has made her an internationally controversial figure. Antjie Krog's poem was first published in her school magazine last year. It started a tremendous row in South Africa and now the controversy has become wider because of the decision of the exiled African National Congress, which spearheads a guerrilla struggle from its headquarters in Tanzania, to reproduce her poem for international distribution.

"Look, I am building myself a land where skin means nothing, just your understanding.
Where no goat face in Parliament shouts to keep verkramp things permanent.
Where I can love you and lie next to you in the grass without saying "yes" in church.
Where we can play the guitar at night and sing and bring jasmines for each other.
Where I don't have to feed you poison if a strange dove calls in my ear.
Where no divorce court can dim my children's eyes, where white and black, hand in hand, will bring peace and love to my beautiful land."

ANTJIE KROG

Antjie is the daughter of a well-known South African writer, Dot Serfontein. She and her husband are pillars of the Afrikaner National Party — South Africa's ruling party — in the rural town of Kroonstad in the most Afrikaans of all the country's provinces, the Orange Free State.

The voters of Kroonstad traditionally give solid support to racial policies of apartheid and to the Dutch Reformed Church; they are strongly conservative and conventional. So they were shocked not only to read Antjie's poem but to see it selected by her headmaster for publication in the school magazine.

Stone throwing

The reference in the poem to "goat face" in Parliament is to the goatee-bearded Dr. Albert Hertzog, the leader of the *verkrampte* (rigid, narrow) Herstigte Nasionale Party, the most extremist of the Afrikaner parties.

The poem offended white South African susceptibilities on a number of grounds: by advocating the idea of free love; by hitting at church weddings; and, above all, by the longings it shows for a society in which the colour of the skin would be irrelevant — and where white and black hands might reach out to each other.

Antjie, an extremely attractive, popular girl in her community, became the centre of vicious attacks, both publicly and from local secret societies. Her headmaster was vigorously assailed for not suppressing her poem. The result of the controversy was that her poem was printed and reprinted in the national press so that its message was carried all over the country.

Antjie herself has steadfastly refused to say anything in her own defence. She has simply gone ahead writing more poems, and now plans to publish a volume of them.

But her mother, an articulate writer and an active politician in support of the Prime Minister, Mr. Vorster, has been at great pains to explain her daughter's actions. She has sought to defend her own strong convictions about apartheid and the morality of the rigidly Calvinistic Dutch Reformed Church, while at the same time justifying her daughter's attitudes.

International poem

"I am afraid that (the poem) can be used in many places to the disadvantage of our own country because it contains certain elements of life which already constitute the practice of youth in many countries. There is everywhere among our young people a shameless repudiation of long-held values — and sometimes not without reason. There is racial friction, which carries within it the germ of war, a rebelliousness and spirit of protest."

But, she adds, if parents want to help their sensitive children to re-establish stable values, they should not be afraid to go to the deepest levels in exploring the problems they confront.

"The poet and the writer," she adds, "is a person who is hypersensitive to the influences around him; how can you expect from such people that they should continue to live in pure innocence in the face of the sinfulness which exists in the modern world?"

Antjie Krog is a new phenomenon among younger Afrikaners who, in increasing numbers, are beginning to react against the established racial attitudes and morality of South Africa.

Although still relatively few in number, they are the harbingers of changed ideas among the younger Afrikaners. These changes, when they occur, do so mainly at the universities — and especially in recent years at Stellenbosch University, traditionally the nursery of Afrikaner nationalism. What is unusual about Antjie Krog is that she has broken from the conventional thinking while still at high school, not in a sophisticated urban setting, but in the heart of the *platteland*, the rural outback of the apartheid Republic.

"Reading maketh a full man" (Francis Bacon) — Jerusalem youths look for bargains at the Book Fair. (Photo Sacks)

Meditation solves problems

By MARKS DANIEL SACKS (Grade 12) Hebrew University School

Jerusalem Post Junior Reporter

BUDDHISM and meditation glided into my life some months ago and soon dominated the larger part of my free time. From books I learnt the main principles of the ancient Eastern religions: these convinced me that meditation might help me to find something extra, something new.

Most books start off by saying that meditation is not really difficult and go on to explain that asceticism is not an inseparable part of meditation. They enumerate the easier aspects of meditation. At this stage I realized that meditation really was difficult — otherwise why bother to forewarn the reader? Reading on proved the point: it was almost impossible to advance alone. Not finding anyone who could help and guide me, I gave up hope of becoming a yogi expert, and resorted to everyday life.

Himalayan Yogi

Then, one night I noticed a poster advertising a lecture about the meditation of Maharishi Mahesh Yogi.

Maharishi Mahesh Yogi comes from the Himalayas. He has travelled to all parts of the world during the last 11 years teaching a newly revived method of meditation, thus fulfilling his Guru's will: his belief is that the world should be given a method that will teach, among other things, that suffering is not an inseparable part of living. Maharishi Mahesh Yogi has founded centres of his movement in all the different societies he has visited, leaving behind a growing following, while he moves on to bring enlightenment to other ignorant people.

The meditation has no religious basis or background of any kind. It does not interfere with everyday activities—quite the opposite: the purpose of the method is to enable people to enjoy everyday life. It is impossible to eliminate problems, but this system makes them easier to bear. Changing the frame of mind makes it possible to face the ups and downs of life in a more tolerant, easy-going manner.

How is this done?

Most meditation systems aim towards ultimate usage of the entire conscious part of the brain which constitutes only 15 per cent of the whole brain. Thoughts flutter in and out of this conscious sector. Maharishi Mahesh Yogi's method tries to utilize a larger part of the brain. It tries to reach the source of thoughts, not to concentrate on the already conscious section of the brain. Delving into the brain enables one to reach fundamental thoughts. In meditation, as in physics, the smaller the basic particle, over which we have control, the more energy we have at our disposal. Thus in meditation the small superficial conscious mind is led to transcendental consciousness. The transcendental consciousness. The transcendental consciousness is achieved easily without any effort. This is due to a chain reaction based on the mind's tendency to advance from a lesser to a greater happiness. Thought is then experienced at a much more subtle level, one which the superficial mind would not recognise. This is more attractive than normal thought processes, and the mind is raised to a still higher plane. This advancement continues until eventually pure Being is achieved.

This state is not difficult to reach — one reaches it several times during every meditation period. The mind returns to the everyday state, and then goes delving again. Practice causes all levels of the mind to be affected by this state. Soon powers are fully developed and the person lives peacefully in harmony with his environment. Naturally, the more people who meditate, the less antagonism will be present in the society.

All this probably sounds weird and frightening to the reader who is capable of sensing some magical, mysterious theories, but who cannot judge how valid these ideas are scientifically. I presume that these are the readers' feelings, as I know I felt just the same at this stage of the lecture. Evidently, both the reader and I are mistaken, as our lecturer related that universities all over the United States are now holding courses in this kind of meditation.

Proven useful

Apparently a great deal of research has been done on the topic. It has been proven that transcendental meditation can, and does, develop the mind, enabling men and women to think lucidly, energetically and creatively, and to live harmoniously in society. Besides this scientific confirmation of the mental aspect of meditation, it has been proved that physiologically man also benefits; the rest achieved by this meditation is much deeper than that gained through normal sleep, even though the time needed for meditation is much shorter. This is very important today, as activities are plentiful and tiring. Physical fatigue commonly causes irritability and lack of tolerance, with reduced functioning capability.

The whole course is very short; two preparatory lectures, an interview with the teacher and, after that, the method is passed on to each individual privately. Meditation is achieved through a sound chosen by the instructor to suit the nature and habits of the specific individual. The range of the sounds and the rules fitting a sound to each individual come from the Vedic Tradition.

The meditation is carried out every morning for 20 minutes. It is not essential, but advisable, for the individual to maintain contacts with the authorized trainer, so that the technique can be examined from time to time, thus assuring maximum results. Meditation once learnt can be stopped and then taken up again.

Thus meditation can be practised at home without any pain — quite the opposite, learning how to deal with everyday problems makes life easier.

Why do people fight?

By JAMAL SAID HASSOUN, (Grade 12), Ironi Aleph, Haifa

Why do people fight?
Why is there a war?
Oh, they all think they're right:
But they don't know what they fight for!

People don't learn
What history tells.
They don't care, they don't see
What war means.

We want to live,
Not to strive.
We want to love, not cry.
So stop war! Don't ask why!

Language paper No. 31

Composed by Moshe Posner

1. The following words have been omitted from the paragraph. Put them back in the correct places:

purposes	achievement
human	important
establishing	subjects
attentive	varied
sense	failures

One of the most —— qualities of a good teacher is a —— humour. It serves many —— in classroom. It keeps pupils ——, and it helps to give a true picture of many important ——. In teaching literature, it is good to show the humour of the great writers, — the idea that these men were —— beings with many —— qualities. As a result, you can explain better the nobility of their —— and the sadness of their ——.

2. Complete the following sentences in any suitable way: e.g. —— is smoked, a cigarette is smoked.
   a. —— is tamed.
   b. —— is sharpened.
   c. —— is overhauled.
   d. —— is renovated.
   e. —— is defrosted.
   f. —— is ploughed.
   g. —— is tanned.
   h. —— is canned.
   i. —— is picked.
   j. —— is pickled.
3. Complete the following sentences in any suitable way:
   a. If ——, I wouldn't have bought it.
   b. I ——, if I were you.
   c. He ——, if you don't apologise.
   d. He ——, unless you pay in advance.
   d. If ——, I will go.
   f. If they had a car, ——
   g. Had I had time, I ——
   h. If ——, he will be here very soon.
4. Complete the following sentences by supplying the correct form of the words in brackets.
   a. (giant) I've never eaten such a —— meal.
   b. (tact) Please speak to him ——. You were very —— on the last occasion.
   c. (incline) I have little —— to go out this evening.
   d. (fruit) Unfortunately our efforts proved to be ——.
   e. (company) He —— me to the bus-stop.
   f. (condition) The machine is not new. It's been ——.
   g. (spectacle) It was a —— jump.
   h. (speak) I'm not in the mood to listen to any more ——.
5. Complete the following sentences by adding a relative clause. If the relative pronoun may be omitted, put it in brackets, e.g. The man (that) you spoke to is my neighbour.
   a. The dress —— suits her very well.
   b. The flowers —— are still fresh.
   c. The boy —— used to live in Tel Aviv.
   d. The girl——is very angry.
   e. The man —— isn't here today.
   f. The book —— is going to be made into a film.
   g. The picture —— is a very valuable one.
   h. The girl —— has gone to the police.
6. Find synonyms to the following. Begin each word with the letter I: lazy, suppose, straightaway, unbiased, occurrence, impudent, angry, baby, priceless, vex, teach, legacy.

Spellbinder number 8

Make two words of the letters contained in the following word: REGISTER.

Then make as many words with at least four letters in each of the letters in the word, "register." Please list your words alphabetically. Ten points will be awarded for the first two words, and 2 points for every other word. Two prizes will be awarded. Closing date, the end of next week.

Result of Spellbinder No. 6.

Repented — deep rent, or pert need, or reed pent, or tend peer, peer dent, or deep tern, or deep pent, or deer pent or pere dent or pert eden.

Possible words: deep, deepen, deer, dene, dent, dern, deter, eden, enter, erne, entered, entree, epee, eten, eterne, need, neep, nete, peen, peer, pend, pent, pere, pern, pert, peter, petre, pree, preen, pretend, reed, rend, rent, rented, repent, repented, rented, reen, retene, teed, teen, teener, tender, tern, teer, tend, tepee, terpene, tree, trend.

The winners were: David Hooker, Moshav Habonim, Mobile Post, Hof Hacarmel; Yanitz Issan, Kibbutz Mashabe-Sade, D.N. Ramat Hanegev.

Money! Money! Money!

By EDITH ANTEL (Grade 10)
Brenner School, Petah Tikva

MONEY! Money! Wherever one goes, one hears that word. The reason is simple -- money is useful to the human being.

I think that there isn't anyone who will say that he doesn't like money, although it also has its negative side.

I have a friend, for example, who thinks that money can buy everything; clothes, health, love, power, luck etc.

I have no doubt that with money one can buy the best and the most beautiful clothes, and of course there are some other things money can buy.

A rich man has a higher position in society than a poor one; he has influence and everyone renders him honour because of his money.

But I think it's not true to say that we can buy everything with money.

Let's take, for example, love. Maybe a rich man or woman can have more success than a poor one, but it's not enough to be in love with the money of a man. If a wife doesn't love her husband, she can't live with him.

There is another negative side to being only matorially rich. The money isn't valued by the children of the rich: they spend it without even thinking that the money they spend had been earned with sweat by parents who worked hard to get it.

When they grow up, they have to work in order to earn money. They aren't accustomed to work, so they become lazy, and their dullness leads to corruption.

To sum up, in my opinion money is very important when the owner of the money knows how to use it, and, above all, is humane.

(Editor's note: Sophie Tucker once said: "I've been rich, and I've been poor — and rich is better.")

ISN'T IT A PITY?

By ISRAELA PANDER
Brenner School, Petah Tikva

MONEY. The god to which most people bow. The cause of love and hatred and murder and death. Money. The centre of life.

Why should it be that way? Can money give me everything I want? It may make it possible for me to buy a new dress, or a new house, or a parrot. But money cannot get for me the one person whom I want. I wish I could buy him with money, but I can get him only through cleverness or love. I cannot buy with money a real smile, a smile of love and joy. If money could buy everything, I would buy a song written only for me. But nobody writes a song for me. I can't buy it with money.

I am looking for the truth in this world. I can't find it. It's because some people have sold the truth — for money. They have sold it for a house and a car and more clothes.

People make money the aim of their lives, instead of feelings and idea, and it's a pity. It could be a wonderful world.

Recipe for Oleh Hadash

By SHELLEY BLUMBERG
Young Judean group in Israel

TAKE one skinny American boy just off El Al Flight 200, knapsack on back, suitcase in right hand, and passport, money and map in left hand. Add a pair of worn blue jeans, sneakers, and a Boston University teeshirt, neck-length hair with a few-day scraggy growth of beard on his face.

Put him on a bus travelling around the country for approximately two months until well worn out and then send him to a kibbutz ulpan.

If not prepared for work, trim hair due to hot sweaty summer months, and supply work shirt and shorts, sandals, and *kova tembel*. Work in the apple orchard begins immediately.

Turn light down and let simmer for five months in a mixture of Hebrew classes, tiyulim, adopted kibbutz parents, a little bit of kibbutz culture, and good food. Periodically check for rawness or lack of colour. If this process is going slowly, leave him to simmer longer with a touch of added seasoning, a few more friends, a promotion from picking apples to driving tractors, a touch of Israeli accent, and perhaps, if desired, a girl.

No need to overcook. It's not hard to tell when finished. It should be ready any time now; he's been cooking for almost seven months.

Well, let's see, it's a tall, well-built tanned young man, wearing kibbutz clothing, short hair, nice beard, speaking Hebrew to his girl-friend. He seems to be well done and finished. Let him cool off and see what he says.

He's decided to stay.

The tragedy of Norbert

By ALIZA ROZEN (Grade 11)
Hugim High Schol, Haifa

THE view from the fortress of Belvoir, overlooking the Jordan River, winding in its green valley, was enchanting. The wind was blowing very hard, and he was shivering — the knight Norbert of Normandy. He was standing at the north watch-tower watching the farmers working the ground beyond the moat that surrounded Belvoir.

Maybe that night they could smuggle in some grain, cows and hens from the villages in the Jordan Valley. Their supplies were running out after months of being besieged by Saladin, the Arab general. Norbert heard that Saladin had gone to Damascus to talk to the Pasha, so he realized that this might be a chance for his soldiers to get new supplies.

Soon another knight came to relieve him, and he went on his way to the dining-hall. He climbed down the watch-tower steps and walked along the patch between the inner and the outer walls. Each wall was made of large stones that had had to be carried by many strong men and animals.

He passed one of the narrow windows cut in the outer wall for the archers. From here he could see the campfires of Saladin's men roasting a sheep. The smell carried on the wind gave him a great appetite. By saying the password "Jerusalem" he was allowed into the heart of the fortress.

There he found all the knights eating. They were twisting pieces of broad off the big loaves fresh from their own ovens, and were swallowing their water ration. Tomorrow was the day of St. John, so they would also get some wine. Maybe they would be able to bathe, for the first time in months.

He fell asleep in his tiny room thinking of the work his soldiers would have to do the next day: feed the horses and sharpen the swords. They had to be ready for Saladin's next attack.

Norbert wanted to free the Holy Land from the Moslem infidels. So far all he had seen was the hot road from Acre to Belvoir. He could see the Sea of Galilee, but he had never dipped his feet in it. He dreamed that some day he would pray in Jerusalem, the Holy City. But he never got there.

Israeli Left imitates in search for solutions

By N. ZALMANOV (Grade 12)
Hugim High School, Haifa

MOST of the people try to understand the phenomenon of the "New Left" by applying their own old conceptions. A central aim is sought in this movement, and attempts are made to identify leaders.

But we have to realize that this phenomenon is not only a new movement; it is a new way of seeing things and thinking about them. When I say that someone is a member of the "New Left," I mean that he thinks about problems not from the material aspect, but tries to understand the moral way of doing things.

This way of thinking and certain points of view of the "New Left" or the "Youth Revolt" combine new ideas or systems regarding all kinds of subjects. A new way of study in high schools is an important idea; so are ideas about new ways of making love, or about peace, or about new forms for our society.

When we speak about the "New Left," we have to remember that it is not something that we can dispose of by the same arguments as are used, for example, against the Communists. Everybody seems to think that if a person says that he does not want to be one of those "little cogs in the big machine of our society," or if he does not want to go and kill or be killed in South Vietnam, he has to be a "Red Communist."

But if we want to understand the "New Left," we have to realize that they are as much against the "Left" (as it appears in our days) as they are against the "Right."

Some radical groups believe in anarchy and nihilism, but they do not constitute the majority of the New Left. Like all minorities, they make a lot of noise.

All this applies only to the youth abroad. In Israel, because of our security problems, the situation does not permit us to think about the dreams of the "New Left." The name "New Left" was given here to some groups of boys who tried to "save the country" by making love with the "Fatah."

Most of those youngsters are intelligent and really try to think but they imitate the youth abroad in their search for solutions, without realizing the difference in the situation in Israel.

I believe that the future lies with the "New Left," and if society destroys them the world will revert to the "Middle Ages."

THE LOOSE ISRAELI BELT

By AVNER SHY (Grade 10)
Hashmonaim High School, Bat Yam

THE newspapers write, the Prime Minister talks, our Finance Minister gives lectures: "Do not spend, we have to tighten our belts"!

But do we do so? I don't see anyone in our country tightening his belt. In Tel Aviv they have just finished building a great new modern museum, that cost a mere IL17m. If we didn't have any museum, it would have been terrible, but in fact we already have two big museums in Tel Aviv, the Dizengoff museum and the Helena Rubinstein. Some people might think that, when there are two possible choices — to build a third museum or to apply the money for more productive purposes — we really didn't need to build another museum, the biggest and the most modern in Asia.

In Jerusalem they had to build a new House of Parliament. It is very beautiful but it costs... let us forget the building, the money for which was donated, and let us look at the interior. They had to hang a great tapestry by Chagall made by more than 50 people in 6 years. That alone cost IL4m., apart from the cost of the big party that they gave in the Knesset after the tapestry was exhibited.

Our President had a very nice and original home. But this year we have built him a new one, which only cost IL6m.

We can see in these three examples that our Government, which calls on us to tighten our belts, spent IL27m. unnecessarily. How many millions are spent on large cars for our leaders? Why can't they ride in small cars? The answer is that they need space for their chauffeurs. The furniture and dishes in Yigal Allon's house cost IL80,000 to make State parties there possible. And so on and so forth.

Thus I see that I don't really have to tighten my belt. If the Government doesn't do it, why should I?

To contributors

Contributors should please make certain that their names, grades or age, and schools, are clearly written on articles, poems and competition entries, and not only on the envelopes of covering letters. We have a poem to a soldier, written in red ink, which we are prepared to use, but need the name and address of the poet.

The editor reserves the right to cut or alter material to suit our needs.

We regret that we cannot return unused material.

ZIMET ADY.

"Ronnie rides the 747 jumbo jet."

Purim was a great holiday
for Ronnie Friedman.
His grandmother, from Brooklyn, sent
him a real cowboy suit.

That summer, the Friedmans decided
to fly to the States so Ronnie could
visit his grandmother.
After boarding Sabena's 747 jumbo jet
in Brussels, they really became excited:
"Wow! what a plane,"
"Look at all the movie screens!
Squealed the excited Ronnie
"What a lounge! what luxury!"
"You don't feel you're in a plane!"
"There's so much space... so many comforts..."
"And the Belgian food is really something"
cood Mrs. Friedman who enjoyed a meal
served at her seat.
"You bet" agreed Mr. Friedman who
helped himself to a selection of
tasty dishes from an elegant
self service counter.

Eight hours later, the Sabena 747 landed
at Kennedy airport in New York.
"It was a pleasure flying Sabena",
said the Friedmans
"Everything was perfect...
just as it should be".
("Is my stewardess coming with us
to see Grandmother"? Ronnie asked)

That's why
Mr. and Mrs. Friedman
fly Sabena
Belgian World Airlines
to New York

SABENA

Your travel agent will be pleased to give you all the information on Sabena's flights to the U.S.A.

LEARN HEBREW

IN YOUR FREE TIME AT HOME, ON RECORDS, THE EASIEST WAY.

IL97.50 per Set (Beginners)
IL125.— per Set (Comprehensive)

DANGOOR LTD.,
44 Derech Petah Tikva,
Tel Aviv, Tel. 36247.

THE CENTRE FOR ANY LANGUAGE ON RECORDS

Catering Manager for Self-Service Cafeteria

Supervision of staff, menus, costing. Fully experienced.

Interested in suitable position. Call Tel. 848674, 8-9 a.m., or write to P.O.B. 516, Holon.

PHILIPS

★ TV INSURANCE, all types, easy terms

★ TAX-FREE SALES for immigrants and returning residents: TV, refrigerators, washing machines and all household electrical appliances.

EHUD & YONAS
T.V. SERVICE & SALES
HAIFA, 5 HERZLIA ST. Tel. 60032

GOING TO LIVE IN ISRAEL?

A complete home, furnished to the last detail, including personal items, can be chosen here, with skilled advice on overseas needs - with a new climate in mind - and shipped out, securely and properly crated to meet you on arrival.

You will save time, money and trouble. All goods are sent free of purchase tax and at export prices, with all documentation for customs and shippers expertly handled.

It's a complete service and as simple as shopping!

Tel. 01-247 4966 or write or call

L. FRANKENBERG LTD
22 MIDDLESEX STREET, LONDON E.1, ENGLAND.

OLIM

Purchase DUTY-FREE all your appliances anything and everything your household could use.

You owe it to yourself, to check with us before you buy.

We guarantee the lowest prices in the entire country, on both imported and domestic goods.

All-Gas American Stove $135.-

WIDEST CHOICE at LOWEST PRICES

OLIM TRADING COMPANY

El Al Building,
32 Rehov Ben Yehuda, Tel Aviv,
6th floor, suite 620-621,
Tel. 59570.

Open daily: 9.00—4.30;
Thursday: 9.00—7.00 non-stop.

JERUSALEM BRANCH
L. KLIN
Call Tel. 02-62588
between 4-7 p.m.,
for home appointment.

PERFECT VACATION AT NEVE-YAM • PERFECT VACATION AT NEVE-YAM

Neve-Yam Guesthouse

OPENING ON SHAVUOT

after renovations and improvements

★ comfortable rooms ★ superior cuisine ★

★ entertainment programmes and hikes in the area ★

★ also reservations for camping ★

Reservations:

Neve-Yam Guesthouse, Mobile Post Hof Hacarmel, Tel. 04-942016

PERFECT VACATION AT NEVE-YAM • PERFECT VACATION AT NEVE-YAM

SWITZERLAND—THE HOLIDAYLAND FOR THE YOUNG OF ALL AGES

Full details, information and prospectuses available at the Israel representation of

SWISS NATIONAL TOURIST OFFICE

41 Ben Yehuda Rd., Tel Aviv
and at all SWISSAIR Offices in Israel

GROS LILIT

42 Rehov Mazeh, corner Sd. Rothschild

Successful Brit Mila and Wedding Parties

at

BEIT HAROFE

Lovely garden.

Managed by Mr. M. Gross,

Tel. 612772, 722314, Tel Aviv

לשרות העולה

Suite 433 אגף

NEW IMMIGRANTS, DIPLOMATS, TEMPORARY AND RETURNING RESIDENTS! CONCENTRATE YOUR DUTY FREE PURCHASES IN ONE PLACE. ONLY THE BEST INTERNATIONAL AND LOCAL MAKES OFFERED

CARS, TV SETS, WASHING MACHINES, REFRIGERATORS, DISHWASHERS, SEWING MACHINES, OVENS, HOUSEHOLD APPLIANCES, RADIOS, TAPES AND STEREO, OFFICE MACHINES, ETC.

LOCAL GUARANTEE & AFTER-SALES SERVICE ON ALL GOODS, CUSTOMS CLEARANCE AND HOME DELIVERY ARRANGED. EXPERIENCED PERSONNEL GIVE YOU FREE PERSONAL SERVICE.

OPEN DAILY: 8.30 a.m. — 6.30 p.m.
(FRIDAYS: 8.30 a.m. — 1.00 p.m.)
4TH FLOOR

LESHERUT HAOLEH LTD.

TEL AVIV, EL-AL BUILDING, 32 BEN YEHUDA St., SUITE 433
P.O.B. 26201, Tel. 52720 / 52776

DUTY FREE

outlets
direct deliveries from abroad
television receivers, tape recorders, radios, record players and changers, hifi stereo transistors, vacuum cleaners washing machines, etc. domestic electric appliances

GRUNDIG

GRUNDIG

ORDER YOUR REQUIREMENTS THROUGH

TEL AVIV Ben-Shaul Electronics Co., Ltd., 70 Nahlat Binyamin, Tel. (03)-54626.

JERUSALEM — Bikan, 31 Ben Yehuda, Tel. (02)-28892.

HAIFA—Stereo 25, Herzl, Tel. (04)-41582.

BEERSHEBA — Pnina (Empisal), 68 Rehov Herzl.

KOL-BO LAOLEH

For New Immigrants!

CHEF KENWOOD

Never-before prices!

Fast air-freight delivery

SPECIAL OFFER

CANDY WASHING MACHINE

$ 160 + IL 320

TEL AVIV — 42 Sderot Rothschild, Tel. 623852

HAIFA — 52 Hameginim (passage), Tel. 528666
25 Hanevi'im, Tel. 67016, Traklin Hashmal

HADERA — 88 Hanassi, Tel. 2259, Kalos

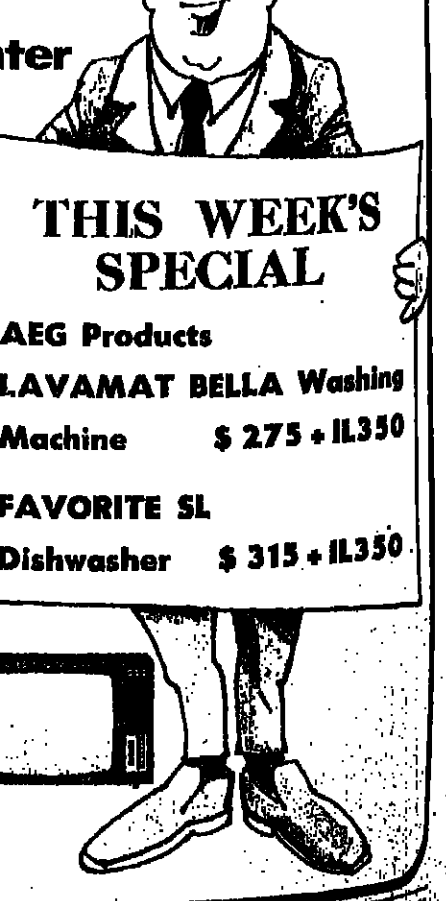
NETANYA — 3 Stemper, corner 18 Herzl (Ameor), Tel. 23977, Fried

JERUSALEM — 44 Yafo, Tel. 22171, Epstein

BEERSHEBA — 36 Mordei Hagetaot, Tel. 2416, Electro-Lux

המרכז הישראלי לפטורי מס

ITC Israel Tax free Center



For new immigrants and tax-exempt residents

We supply up-to-date information on all types of duty-free purchases.

Call on us in our new offices — we shall be pleased to put at your disposal our first-rate services at no obligation on your part.

THIS WEEK'S SPECIAL

AEG Products

LAVAMAT BELLA Washing Machine $ 275 + IL350

FAVORITE SL Dishwasher $ 315 + IL350

3 Rehov Ahuzat Bayit, Tel Aviv, Tel. 55253

WHAT'S ON

Plant a Tree in Israel
Free tours for planters to the Hills of Judea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and reservations please call Visitors Department, Keren Kayemet Leisrael (Jewish National Fund): In Jerusalem — Rehov Keren Kayemet, corner Rehov King George, Tel. 35261; In Tel Aviv — 96 Rehov Hayarkon, opp. Dan Hotel. Tel. 234449.

— ALL WEEK IN JERUSALEM —

• **Israel Museum:** — Sun., Mon., Wed., Thurs., 10 a.m.-6 p.m. Tues., Shrine of the Book, 10 a.m.-10 p.m.; Tues., Museum, 4 p.m.-10 p.m.; Fri., Sat., 10 a.m.-2 p.m.

• **Conducted Tours:** — Hadassah Tours, Tel 36111. 1) Mount Scopus. Vocational educational centre, community health centre, medical centre including Chagall windows, weekdays 8.30 a.m., from the Strauss Health Centre, 24 Rehov Strauss. IL7 or $2 per person including transportation and refreshments: 2) Medical Centre only, including Chagall windows, daily at 8.30 p.m., 10.30, 11.30, 12.30 and 3 p.m. from Kennedy Information Centre, Medical Centre, no charge, buses No. 19, 27 For further information Tel. 36271, Jerusalem.

Boys Town Jerusalem — (Kiryat Noar), Bayit Vegan. Daily tours (except Shabbat). Tel. 32212.

Tourists and visitors come and see the General Israel Orphans' Home of Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-4, Bus No 6, Kiryat Moshe, Tel. 23421.

• **New Israel Films:** — Latest Israel films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

Sound and Light Drama. "A Stone in David's Tower," nightly at 8:45 in English; 10:00 in French. Tickets at agencies and at David's Tower, Jaffa Gate. Daily, except Friday.

Brick Pension — Beit Hakerem. Tel 23121. Jerusalem. Shady garden, dietetic kitchen, kosher by supervision of the Rabbinate. Make your summer reservations early.

— TEL AVIV —

THE TEL AVIV MUSEUM, Sderot Shaul Hamelech: INAUGURAL EXHIBITIONS: 1) Israeli Modern Art. 2) 12 French Masters of the 20th century. 3) French Tapestries. 4) Sculptures by Jacques Lipchitz. 5) Selection from the collections of the Museum. 6) Art and Science. Visiting hours: Sun.-Thurs. ... 10-1, Fri. 10-7; Sat. 7-11 p.m.

Helena Rubinstein Pavilion, 6 Tarsat Street: 1) French Tapestries, 2) Sculpture from the Museum's collections. Visiting hours: weekdays: 10-1, 4-7, Fri.: 10-1, Sat. 7-11.

Beit Dizengoff, 16 Rothschild Blvd: 1) Selection from the Museum's collections, 2) Children's works. Visiting hours: Weekdays, 10-1, 4-7, Fri and Sat.: 10-1.

Museum Ha'aretz: Ramat Aviv, (1) Glass Museum. (2) Kadman Numismatic Museum. (3) Ceramics Museum: (4) Museum of Ethnography and Folklore: (5) Museum of Science and Technology: (6) Tel Qasile Excavation. Wed. — 10 a.m.-8 p.m., Sun., Mon., Tues., Thurs. 10 a.m.-5 p.m.; Fri., 10 a.m.-1 p.m.

History of Tel Aviv: (8) Alphabet Museum, 26 Rehov Bialik: (7) Museum for the ...; Sun. through Thurs. — 9 a.m.-5 p.m. Fri — 9 a.m.-1 p.m. Sat. — closed. 10 Mifrats Shlomo, Yafo: (9) Museum of Antiquities of Tel Aviv-Yafo: Sun, Mon., Tues. 10 a.m.-5 p.m., Fri. 10 a.m.-1 p.m.

• **Tel Aviv University**

Conducted Tours: —

Free conducted tours in English, of RAMAT AVIV CAMPUS daily except Saturday. Assembly point at University — 10.30 a.m. Public Relations Dept. — Transportation — by public buses 25, 26, 79, 80. Free transportation on Mondays and Wednesdays — from hotels: 9.40 a.m. — Tadmor, Sharon Arcadia Vaidor, Samuel, Astor, Dan, Park, Deborah, Adiv: 10 a.m. — Sheraton, Hilton, Ramat Aviv, Ami Shalom, Bazel. For further details, Tel. 416111, Public Relations Dept.

Bar-Ilan University: daily for free transportation please call public relations. Tel. 752103-4.

Hilton—Tel Aviv: H. Stern's duty-free jewellery. International guarantee. Government-approved.

ORT ISRAEL: for visits, please contact: ORT Syngalowski Technical and Vocational High School, 28 Derech Hahaganah, Tel Aviv. Tel 03-32201. ORT Technical and Vocational High School, 42 Rehov Hanevi'im, Jerusalem. Tel. 02-27201; ORT Vocational School, Rehov Hannah Senesh, Haifa. Tel. 04-84027; ORT Levovich Technical and Vocational High School, New Industrial Zone, Netanya. Tel 053-22922.

National Religious Women's Organization: Mizrahi and Hapoel Hamizrahi Women in Israel, 166 Ibn Gvirol, Tel Aviv. Call Tel Aviv, 41151, 78912, Jerusalem 36620, 35752.

Moetzet Hapoalot-Pioneer Women. Daily tours Sun. through Thurs. 9 a.m. from Va'ad Hapoel Bldg., 34 Rehov Arlosoroff, Tel Aviv. Reservations, Tel. 261111.

Mizrachi Women's Organization of America and Canada, 16-18 Rehov Dov Hos, Tel Aviv, call Tel. 220187, 243106; Jerusalem, 23046, 51608; Haifa, 61528; Beersheba, 3171.

Wizo Club, 116 Rehov Hayarkon, Tel. 233939, 8 a.m.-2 p.m.

Hadassah Club, 80 Rehov Hayarkon, Tel. 58030.

Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Homes please call: Tel Aviv — 219180; Jerusalem — 39840; Haifa — 63776; Netanya — 23564.

— HAIFA —

• **Exhibitions:** —

Artists House, 24 U.N.O. Ave. Paintings by Haifa artists, from Abraham Yaskil Studio. Open daily, 10-1, 4-7, except Fri., Sat., 10-2

Balfour Cellar — Kosher Restaurant and Dairy Bar. Caters to everybody's taste and pocket-book, 3 Rehov Balfour.

Goldman Art Gallery 93, Sderot Hanassi, Haifa. Exhibits Lithographs by Chagall, and the gallery collection. Open daily: 10-1, 4-7 p.m.; 8-10 p.m. Saturday: 6-8.30 p.m.

Nahmani's art Gallery, 90 Sderot Hanassi, oil paintings by Elizabeth Bein-Bakker. Open 10.30-12.30, 5-9 p.m.

— REHOVOT —

Weizmann Institute of Science, conducted tours, Sun. to Thurs. 11 a.m. and 2.30 p.m.; Fri., 10.30 a.m. only; starting from the lobby of the Charles Clore International House.

— EIN HOD —

Ein Hod Gallery, Festive Spring exhibition of paintings, sculpture and ceramics; one-man show — Zila Newman, paintings, sculptures and ceramics open daily, 9.30-5.30.

SATURDAY

— JERUSALEM —

Organ Music by Philip Regev every Saturday at 11.30 a.m Y.M.C.A. Auditorium. Public welcome.

● a stone in david's tower ●

A SOUND AND LIGHT SHOW IN JERUSALEM

Every evening, except Friday and eve of holy days at David's Tower, next to Jaffa Gate. At 19.30 in Hebrew, 20.45 in English, 22.00 in French. Tickets available at Jerusalem agencies, and at the box office.

Come dressed warmly

תיאטרוני ישראל

התיאטרון העירוני חיפה — התיאטרון הקאמרי — התיאטרון הלאומי הבימה

Haifa Municipal Theatre

MANDRAGOLA
Comedy
Haifa Sat., May 22
Tel Aviv, Nahmani, Sun., May 23
Tel Aviv, Nahmani, Mon., May 24
Ashdod, Tues., May 25

THREE PENNY OPERA
Tel Aviv, Alhambra, Sat., May 22
Tel Aviv, Alhambra, Sun., May 23
Tel Aviv, Alhambra, Mon., May 24
Tickets: Le'an, Tel. 231655, and the agencies

Haifa, Tues., May 25
Haifa, Wed., May 26

LITTLE STAGE: END GAME
Nahsholim, Sun., May 23
Tel Aviv, Beit Histadrut Hamorim, Tues., May 25

The Cameri Theatre

KING SOLOMON AND THE COBBLER
Tel Aviv, Sat., May 22
Tel Aviv, Sun., May 23
Haifa, Mon., May 24
Haifa, Tues., May 25
Haifa, Wed., May 26
Jerusalem, Sun., May 30

BIOGRAPHY
Tel Aviv, Nahmani, Sat., May 22
Tel Aviv, Mon., May 24
Tel Aviv, Tues., May 25

THE LOWER DEPTHS
Last Performances
Zemach, Sun., May 23
Na'an, Mon., May 24
Tel Aviv, Wed., May 26

HAIFA THEATRE Performances
MANDRAGOLA
Tel Aviv, Nahmani, Sat., May 22
Tel Aviv, Nahmani, Mon., May 24

Habimah

Premieres
SAINT JOAN
By Bernard Shaw
Every Wednesday at 8.30 p.m.
SIMULTANEOUS TRANSLATION TO ENGLISH

During May: 26
During June: 2, 9, 16, 23

CHAIRS
Yifat, Mon., May 24
Tel Aviv Small Hall
Wed., May 26, 8.30
Thurs., May 27, 8.30
Sun., May 30, 8.30
Mon., May 31, 8.30

THE ROSE TATTOO
Tel Aviv, Small Hall
Sun., May 23, 8.30
Mon., May 24, 8.30
Tues., May 25, 8.30

DELICATE BALANCE
By public request
Tel Aviv, Small Hall
Sat., May 22, 8.30

The Israel National Opera

11 Allenby Road, Tel Aviv, Tel. 57228
Tomorrow, May 22
L'AMICO FRITZ
The Persian Legend (Ballet)

"Lo-Od" Restaurant

(Never again)
the Restaurant you'll love and always come back to.

★ lunches, dinners and suppers everyday, including Saturday
★ business lunches at IL9.70, including wine, taxes and service
★ "LO-OD" the connoisseurs restaurant managed by the chef
★ international menu
★ artistic atmosphere

"LO-OD," 3 Rehov Ibn Gvirol, Tel Aviv, Tel. 230100.
Management by Alex.

YOU CAN LEARN TO TOUCH-TYPE IN 12 HOURS

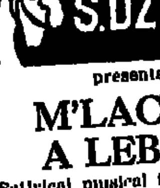
ENGLISH OR HEBREW

Free demonstration, Tel. 624281, 98 Allenby Road, Tel Aviv.

SIGHT AND SOUND

The Audio-Visual Typing System also used by the Army

SATIRICAL THEATRE



S. DZIGAN

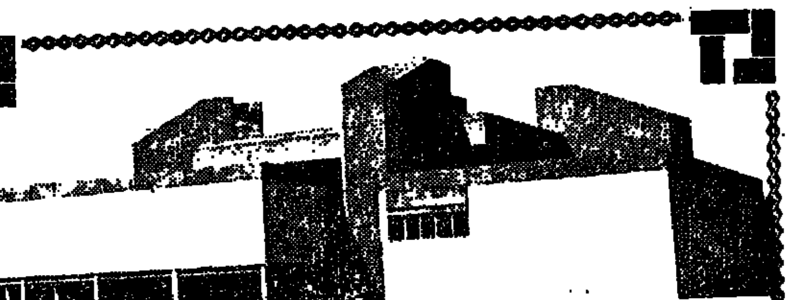
presents

M'LACHT A LEBEN

Satirical musical in two parts
Direction: Raphael Klatzkin
Musical direction: Shaul Berezowsky
Sets: Dov Ben-David

TEL AVIV, "Ohel Shem"
Sat. May 22, 7.15, 9.30
Tues. May 25, 8.30
Sun., May 30, 7.15, 9.30
GIVATAYIM, "Shavit"
Tonight, May 21, 8.45
KIRYAT MOTZKIN, "Orot"
Wed., May 26, 8.30
HERZLIYA "David"
Thurs., May 27, 8.30
HAIFA, "Orah"
Fri., May 28, 8.45
NAHARIYA, "Hod"
Sat., May 29, 8.45

BELKIN ADVT.



The NEW TEL AVIV MUSEUM BUILDING on Sderot Shaul Hamelech

OPENING EXHIBITIONS

★ Israeli sculpture and painting ★ Leading 20th century French painters ★ Jacques Lipchitz — 100 sculptures and drawings ★ "Art and Science" ★ Collections of the Museum

HELENA RUBINSTEIN PAVILION, 6 REHOV TARSAT

★ Contemporary French tapestries ★ Sculptures from the Museum collections

BEIT DIZENGOFF, 16 Sd. ROTHSCHILD

★ Creative youth at the Museum
★ Selected collections of the Museum

VISITING HOURS:

New building:		Helena Rubinstein Pavilion:	
Daily,	10 a.m. — 10 p.m.	Daily,	10 — a.m. 1 p.m.; 4—7 p.m.
Friday,	10 a.m. — 2 p.m.	Friday,	10 a.m. — 1 p.m.
Saturday,	7 p.m. — 11 p.m.	Saturday,	7 p.m. — 11 p.m.

Beit Dizengoff:
Daily 10 a.m.—1 p.m.; 4—7 p.m. 10 a.m. — 2 p.m.; 7 — 11 p.m.
Friday and Saturday 10 a.m.—1 p.m.

Single ticket for the 7 opening exhibitions in the three buildings, IL2.50 at the Museum box offices. Children, students and soldiers, IL1.25.

the israel museum, jerusalem

THIS WEEK AT THE MUSEUM

Tuesday, May 25, 6.00 p.m. — **Gallery Talk**
In the exhibition "Trova — Sculptures & Paintings"
Mr. Yona Fisher

Tuesday, May 25, 4.30 & 8.30 p.m. — **Art Film Club**
"Baisers Volés" (France, 1969)
Directed by François Truffaut. With Jean Pierre Léaud, Delphine Seyrig, Claude Jade. Tickets at Museum box office and "Le'an Haerev"

Tuesday, May 25, 7-8 p.m. — **Lecture (Heb.)**
"Ancient Synagogues in Jerusalem"
Mr. David Cassuto
Lecture XIX in the series: "Jerusalem and Reality"
In coop. with Bnei Brith Hillel Foundation. Tickets available in advance at Museum box office

Exhibitions

The Feuchtwanger Collection of Judaica (Spertus)
Trova — Sculptures and Paintings (Schwartz-Goldman)
Myriam Bat-Yosef — "Kingdom and Exile" — an environment (The Pavilion, Billy Rose Garden)
Paintings by Aryeh Aroch (Gruss)
Athens — Its Golden Age — Youth Wing
The Psalm Book of Charles Knowles (Library)
Theatre & Ballet Figurines (Cohen)
Ancient Mediterranean and Near-Eastern Cultures (Bronfman)

New Permanent Display of Jewish and Palestinian Coins (Bronfman)

Added Permanent Sections on the Period of the Mishnah and Talmud and the Middle Ages (Bronfman)

Special Exhibit

Funerary Alabaster Statuettes from South-Arabia, 1st centuries C.E. Loan of Ternbach and Pomerance Collections

Five Works by Saul Steinberg — donated by the artist

Special Exhibit at Rockefeller
Prehistoric Sites in the Haluza Dunes